

Geo. Hunter
CHRIST alone exalted,

In the following

T. R A C T S:

ENTITLED,

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| I. Man's Righteousness no <i>Cause</i> or Part of his <i>Justification</i> . | VIII. A Dialogue between a Preacher of God's <i>Righteousness</i> , and a Preacher of <i>Inherent Righteousness</i> . |
| II. Salvation only by God's <i>Grace</i> . | IX. A Copy of a Letter sent to One under sentence of death. |
| III. Salvation only by <i>Believing</i> . | X. Truth defended, and clear'd from Mistakes and Misrepresentations, &c. |
| IV. <i>Abraham's Steps of Faith</i> . | XI. A Second Dialogue between a Preacher of God's <i>Righteousness</i> , and a Preacher of <i>Inherent Righteousness</i> . |
| V. Justification by <i>CHRIST</i> alone. | XII. The Discovery of the most dangerous dead Faith. |
| VI. Some Reasons against making Use of <i>Marks</i> and <i>Evidences</i> , &c. | |
| VII. Some Observations concerning a Church of <i>Christ</i> . | |

Extracted and written

By **WILLIAM CUDWORTH.**

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**Man's Righteousness, NO Cause or
Part of his JUSTIFICATION.**

**BEING A
S E R M O N**

ON EPHES. ii. 8.

*For by Grace are ye saved, through
Faith.*

Extracted from the Works of
Mr. JOHN SIMPSON.

*The Fire shall try every Man's Work, of what Sort
it is, 1 Cor. iii. 13.*

Wisdom is justified of her Children, Mat. xi. 19.



L O N D O N :

Printed by J. HART, in Popping's-Court, Fleetstreet ;
and Sold by J. LEWIS, in Bartholemew-Close,
near West-Smithfield, 1745.

READER,

THE Author preach'd and printed the Works out of which this is extracted, nigh an hundred Years ago, and by them, he, tho' Dead, yet speaketh. And however strange the Doctrine herein contained, may seem to those who build their Hopes upon inherent Righteousness: Yet it is none other than the Gospel of the Lord Jesus Christ, the Doctrine of the Reformation, and the only Doctrine that tends (contrary to the Judgment of carnal Reason) to Uprightness of Heart and Life, and whoever conceives otherwise of this Doctrine understands it not. It is founded upon this Principle, that we must discover God's Love to us in Christ Jesus, that he has already saved us, before we can truly love God or our Neighbour. This our Saviour inculcates to Simon the Pharisee in the Parable of the two Debtors, Luke vii. 41. and in many other Places of Scripture. I purpose shortly (with our Saviour's Leave) to print two more of this Author's Sermons on the same Text, may he sprinkle this with his Blood; and explain it by his Spirit to the Heart of every Reader,



Your Servant,

In the Lord Jesus Christ,

WILLIAM CUDWORTH.

I have read the following Sermon, and recommend it with all my Heart, to all, as the most wholesome Doctrine of Jesus Christ, of which Doctrine, I am also a Witness, and set to my Seal that it is true.

J. CENNICK.

SERMON I.

EPHES. ii. 8.

I For by grace ye are saved, through faith.

THERE are two things which men ought chiefly to know, their misery by sin; and their happiness by the grace of God in Christ. And by the wicked unfaithfulness of our memories we are more apt to forget these two things, than to forget any other points whatever. Γνωθὶ σεαυτὸν, *Know thyself*, is a lesson as difficult, as it is old and common. How hard a matter is it for a man to remember himself, as to know what he is in himself? the king of *Macedonia* thought it needful, that his page should every morning put him in remembrance, that he was a mortal man. And every spiritual man doth find it necessary, that the spirit daily should become his remembrancer, to put him in mind that he is a sinful man. So likewise it is a hard matter, without the power, and assistance of the spirit, always to know, the rich, full, and free grace of God, as it is held forth in the gospel to poor sinners. The last of these, as it is the most sweet and excellent lesson, so with the greater difficulty it is retained in our memories. This is a doctrine, which if it were preached unto us every day, we should forget it every day. The daily teaching and hourly learning of it, cannot wholly free us from the ignorance of this truth. But as far as we are carnal and fleshly, we are strangers to the knowledge of it. So that he that thinks he perfectly knows the doctrine of justification by faith alone, I dare profess to that man, that he knows nothing of this doctrine of justification as he ought to know. As long as we live upon the earth, we may be learners of this doctrine. *Paul* after he had been a scholar, and an aged teacher in the school of Christ many years, did then profess, that he endeavoured to forget his own works, and legal righteousness,

ness, in reference to his justification, and pressed forward to know more of the mystery of Christ, labouring to be found in the righteousness which is of God by faith, *Phil. 3. 10.* From these Words,

First, I shall endeavour to prove negatively, that there is no justification by works. And then shew how it is by grace; and then how it is in a way of believing.

At this present, I shall observe this method.

First, I will shew that we are not saved by works, I mean, by the works of the law.

Then I shall shew, that we are not saved and justified by works, which are the fruits of faith, or done under the covenant of grace.

Thirdly, I shall shew, that we are not saved by works, in which we yield obedience to any gospel ordinances, though they be ordinances appointed by the Lord Jesus Christ himself to be practised by the saints. I take in this, because I have found in my own spirit, and in many that I have dealt with, a secret and subtle kind of Popery, by which we are apt to attribute something to the practice of ordinances, in reference to our justification. And hence it is that people are ready to run into every new way of worship, which is brought to light, thinking that unless they find out the right discipline, and government of Jesus Christ, the right baptism, and ordinances, they are not true Saints, nor sufficiently justified. Therefore I shall take in this too, to shew, that as we are not justified by more inward, and spiritual works; so neither are we justified by any outward observation of ordinances, or submitting to any command of the Lord Jesus Christ, but only by our obedience to the first and principal command of the gospel, by which we believe justification by grace through Christ without works.

For the first of these heads, I shall briefly shew, 1. We are not saved by works, and I shall only lay down four or five considerations for the confirming of this, that we are saved, and justified before God, and in the court of our own conscience, without any works whatsoever.

The first consideration may be this; we cannot be justified by works, or by the law; because there was never any man had a legal righteousness, but the man Christ Jesus.

fus. This is *Paul's* undeniable conclusion, laid down in *Rom. iii. 23.* *All have sinned, and come short of the glory of God.* The devout *Jew* as well as the prophane Gentile, is brought in, before the tribunal of God, as a guilty sinner, coming short of such a glorious righteousness, which the law doth require of him, that he may be justified under it. The Gentile never walked according to the written law of nature, which is written in his heart, nor the *Jew*, according to the law of his Maker, written in tables of stone.

All the works of the law may be reduced to two heads.

The first are those works that we do in obedience to God, to shew our love to him.

Secondly, the works that we do, to shew our love to our neighbour.

Now, if we take works, in either of these two respects, I shall shew, that all the men and women in the world, come short of such a legal righteousness, and perfection, that the holy, just, and pure law of God requires.

It will be clear, that no man ever loved God as he ought. God doth command us, that we should love him with all our heart, and with all our strength, with the whole stream of our affections. But what man did ever love God in that manner? suppose a wife should entertain many thousand lovers besides her husband, could any say, that that wife loved her husband? so many sins as we have, so many lovers we have, so the Scripture calls them, *Jer. iii. 1.* *Thou hast play'd the harlot with many lovers;* that is, thou hast followed many sins and lusts, base and vile corruptions. Now, it is thus with all the men in the world; we have all gone a whoring from our God; so that though all men, yea, even *Turks* and *Heathens* pretend to love God, the great God that made them, yet there is no man that ever loved God as he ought. That man that thinks he ever loved God as he ought, and as the law requires, he is very blind, and not enlightned to this day, to see the purity, and spirituality of the righteous law of the just and high God.

Suppose a subject should always contrive rebellion, and conspire against the person of his king, as desirous to take

away his life, and to pull the crown from his head; will any say, that this subject loves the king; thus it is with all men; we are all traitors and rebels against the king of Heaven; if we had strength, we would take the crown from the head of God, and set it upon the head of the Devil. If it were in our power, God should not reign, and be king in the world, but the Devil. This is in the heart of wicked flesh, it brings forth nothing else; it loves itself and the Devil, but hates, loaths, and abhors God, and had rather that the Devil should sit on the throne, than God the father, and the Lamb at his right hand. So that a man being unable to obey the law of God, God cannot justify him by his law, but must pronounce him a rebel; for sin is rebellion, and spiritual high treason against God. In *Ezek. ii.* when God sent the Prophet to teach the people, he tells him what people he should meet with, he saith they were such as would not hear him, such as would slight him, and would not indure to hear sound and good doctrine, and calleth them rebels. *And he said unto me, son of man, I send thee to the children of Israel, to a rebellious nation, that have rebell'd against me, even to this very day.* You see, sin is called rebellion in the word of God.

But some will say, certainly, I was never such a rebel as you make me; I apprehend not that I ever hated God in such a manner.

Ans. If thou dost not see how thou abhorrest God, and how in the flesh thou lovest the Devil more than God, thou hast not to this day, a sight of the just and pure will of God. For it is not enough that thou abstain from gross sins and prophaneness, that makes a man scandalous to the eye of the world; but thou must abstain from every sin, from every vain thought, or else the law will pass the sentence of condemnation on thee as a rebel. If it were possible that a man could so live on earth, that he should never dishonour God in any action; that he should never dishonour God by any word of his mouth; but all his words should be to the glory of that God that made him, and to the glory of that wisdom of the father, by which he made all things; yet if this man should have but a sinful ungodly rising in his heart against God, the law would take

take no notice of all the good deeds of this man, and all the good words that he hath spoken to the glory of God, but the law would condemn him for that sinful thought in his spirit. Therefore you shall find, that not only sinful words and actions, are called traiterous words, and rebellious actions in scripture, but evil thoughts concerning God, are treason against God; the law of God reacheth the heart and spirit of a man, so that if there be a sinful thought, the spiritual and holy law of God, condemns a man as a rebel for that thought. *Jer. v. 23. This people hath a revolting and rebellious heart.* The law doth not condemn a man only for rebellion in words and actions, but for rebellion in the heart. It is not enough for us outwardly to conform to what the law requires, but we must have obedient hearts; if there be any rebellion in the heart, we are condemned as though we had sinned against God in words and actions.

The law doth not only condemn a man for adultery, by which he defiles his neighbour's wife. A man may be an adulterer, and yet not an eunuch; if a man have but an adulterous glance with his eye at the sight of a woman, if he hath but a sinful thought arising in his heart, the glorious law of God thunders in the face of that man, and lightens in the countenance of that man, and will utterly destroy him for his sin. The law is like the Priest and *Levite*, *Luke x.* that pass'd by the man that was robb'd and wounded by thieves. It is Christ alone who poureth in the oyl of his gospel into the wounds of sinners, for to heal and refresh them. The law rightly and spiritually understood, is a ministry of death (*Languorem ostendi, non aufert*, Aug.) It is the gospel which is the ministry of life and salvation. And if we thus look upon the law of God, and rightly understand it, it is clear and evident, that there was never any man that loved God. Sin is a hatred of God, so many sins as thou committest, so much hatred of God thou discoverest. Our love is shew'd by keeping the commandments of God; so by breaking the commandments of God, we discover and manifest that hatred that is in us against the most holy God. So that if you consider this, that you never loved God yet, you cannot comfort yourselves in your love to God; but must abase yourselves for your neglecting

neglecting of the doctrine of justification. When God shall give you light to see himself and his son, you will find, that that which you call love to God (in your blind ignorance) is hatred of God, and rebellion against him.

Secondly, consider, that there is no man that ever loved his neighbour as he ought. The law of nature, and the written law of God require, that every man should do to others, as he would that they should do to him: but there was never any man that did so. If it were possible for a man to live so, as that he should never wrong his neighbour, or his brother, by any unjust action, or by any word spoke against his brother. But where is the man that can stand forth, and truly affirm it? yet he may be charged by the law, if he hath had any evil thoughts against him in his heart. For the law is spiritual, the law reacheth the heart; and the law will condemn this man, as a man that hates his brother; for the law takes notice of this, in particular; as you shall find, *Zech. vii. 10.* *Oppress not the widow, nor the fatherless, nor the poor, and let none of you imagine evil in your hearts against his brother.* The Law forbids imagining evil against our brother in our hearts. So that if once in all the days of thy life, thou hast had but one uncharitable thought of any man, when thou hadst no ground at all for it, thou hast imagined evil in thy heart against thy brother, and art a transgressor of the law; for thou walkest contrary to thy rule and light.

I appeal to thee, wouldest thou have a man think evil of thee, when he hath no just cause? thou wilt say, I would have no man think evil of me, or harbour an uncharitable thought in his breast against me: so then if thou hast an uncharitable rising in thy spirit against any man or woman in the world, thou comest short of the righteousness, holiness, and perfection of the law, and so there is no salvation for thee by the law: if a man consider what the law is, he shall find no comfort in the world by looking upon himself, and his best performances in the glass of the law; but he shall find that all have sinned, are haters of God, fighters against God, haters of his children, and enemies to their neighbours.

That as Christ said to the Scribes and Pharisees, *John vii. 19. Did not Moses give you a law, and none of you keep it?* so I may speak to all men and women in the world; the just and righteous God, as the creator that may require obedience from his creature, hath given us a just and holy law; all that he commands is consonant to reason and equity. Thou canst not deny, but that it is equal thou shouldest do to all men, as thou would that they should do to thee. But we have all sinned, and have broken this just and righteous law of God; therefore by this it appears, that there is no justification for a man by the law or his own works.

Thirdly, Another consideration may be drawn from this; it is not any whit necessary, that any man should have any works at all to bring with him unto God for his justification. There is a fulness and sufficiency in the grace of God, and in Jesus Christ, so that there is no need of any works that we should bring for our justification.

The robe of Christ's righteousness, is such a compleat garment, that there needs no patches of our own to be sewed to it. You shall find God speaking of his own grace in *Isaiah, Isa. xliii. For mine own Name sake, I will forgive thy sins, and will remember thy iniquities no more,* It is not for our works sake; if it be only of his grace, He saith, *his arm is mighty and strong.* As the Arm of God's justice, is a mighty arm, by which he crushes and breaks in pieces all wicked and ungodly men; so his arm is mighty to bring salvation. *And he hath laid help upon one that is mighty, Psal. lxxxix.* Seeing the mightiness of God's arm is to bring salvation to his people, he is mighty to save, *Zeph. iii. 17.* and he will save to the utmost, the worst and chief of sinners, without any righteousness, or holiness of their own. Therefore it follows, that it is not needful nor necessary, that a man do good works, that he may be justified and saved.

We have a rule in philosophy, that it is vain and frivolous to do that by many things, that may be done by few; seeing God hath discovered an all-sufficiency in his own grace, it is vain therefore to seek justification by many things, *Psal. cxxx. 7. There is mercy with God, and plen-*

teous redemption: No need therefore of man's righteousness.

If thou hast been a slave to many sins, to vile lusts, and base corruptions; pride, vain-glory, hypocrisy, swearing, uncleanness, &c. *There is plenteous redemption*. God can redeem thee from all thy sins, that thou hast been accustomed unto many years. He is able to redeem thee out of the hands of all thy corruptions, that hold thee fast in bondage and slavery. Wherefore there being such a sufficiency in grace, it is not needful or necessary, that a man do good works, that he may be justified.

The fourth consideration may be this; Almighty God doth not require us to do good works that they should justify or save us. I confess in the letter of the word, God seems to require them. When he speaks in the language of the law, he saith, *Do this, and live*, &c. But in the ministry of the gospel, which is the only ministry of salvation, God doth not require thee to do any thing that thou may'st be saved, or justified. The law sets thee to work, and is never satisfy'd; but the gospel bids thee do nothing at all. This is the tenor of the gospel, believe in the name of the Lord Jesus, and be confident to be justified only by his Name. The Apostles when they preached, endeavoured to beat men off, from their own works and performances, in the point of justification. When the goaler said; *What shall I do to be saved?* Paul bids him not to work, but *to believe in the Lord Jesus*. So in *Isa. lv. 3*. God reprehends men that spend their time for that, which is worth nothing, laying out so much time in acting, and doing, for justification and salvation, and in the mean while, neglecting the glorious and precious gospel of grace by his Son. *Wherefore do ye spend money for that which is not bread? Wherefore do ye spend the strength of your bodies and spirits in working, labouring and tiring out your days under the spirit of bondage, that ye may be justified, and saved? You spend your money for that that is not bread; you shall never have a piece of bread from the law for this; you shall never satisfy the law, it will not give you a crumb of comfort, work, and do what you can. Hearken unto me, and eat that which is good, and let your Soul delight*

delight itself in fatness. Foolish, and ignorant people, they take pains to satisfy their spirits, and to get comfort, by making long prayers, and observing fasting days, and giving alms to the poor, endeavouring to love God and Saints, that they may be saved; but they labour for that that will not profit, for that, that is not bread.

If duties could satisfy, why did Christ die? If we could be saved by the law, why was the gospel made known? Therefore he points them to the gospel; *Hear, and your soul shall live.* That is, hear the word of God's grace, believe that God will pardon your sins for his name's sake, and not for any works or righteousness in your selves. Believe that Christ came to save sinners, ungodly sinners, the worst of sinners, the chief of them: believe this, and your souls shall live. If any bid thee work, that thou mayst be justified; to get love to the brethren, to get a good conscience to God and men; he setteth you upon a labour that will not profit you. The voice of God is, *Hear, and your souls shall live*; believe that which is reported concerning this Christ, who was born of a woman, though the eternal Son of God, and was manifested in the flesh, and hath borne the sins of sinful flesh; and hath made an end of all iniquity, and brought in, everlasting righteousness. In believing this doctrine, we are assured of his love. And this God bids us preach, and nothing else for justification, ceasing from our selves, our works, our righteousness, our performances, resting on his love, setting foot on his grace, disclaiming our doings, not coming to him in the sight of our works, and our love, but of his goodness, as it is displayed in Christ.

Fifthly, It is positively forbidden, and God reproves men for it; he shews them that they undo their souls to eternity, if in a secret way they rest upon their own works. *Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law,* Rom. ix. 31, 32. He doth not say, that they did directly seek salvation by the law, but indirectly, *ὡς ἐξ ἔργων νόμου, sed tanquam operibus legis.* as it were by the works of the law. Works are not only not required, but forbidden. God doth not bid us to work,

but he forbids us to work for justification. It is not he that worketh, that is justified, but he that worketh not, but *believeth in him that justifieth the ungodly, his faith is counted for righteousness*, Rom. iv. 5. When the Apostle presseth men to believe, and perswadeth them to entertain the doctrine of grace that he preached; in those exhortations there is a virtual forbidding of working for life. When he bids them only to believe, *Act. xvi. 3.* it is as much as if he had bid them not to work. Consonant to that speech of his; *A man is not justified by the works of the law, but by the faith of Christ*, Gal. ii. 16. He excludeth works, that he may establish men in the doctrine of faith, and prohibiteth working for justification.

Lastly, We are not to desire the presence of good works that we may be justified. A man is not only to go thus far, to be convinced that he is not justified by works; but he is to be convinced of this, that the presence of good works are not needful and necessary to him when he comes to God for justification. I am not only to profess, that my works have no influence into my justification, or are the cause of it, but that good works in the presence of them, are not needful and necessary to justification.

Good works are inefficacious to justification, and not needful to be present, in the person that is to be justified. Here some fly off from the truth, they acknowledge that we are not justified by works, yet they require the presence of good works in the person who is to be justified. But when the Spirit comes, he shews us that we are to come to the throne of grace, not as men already made righteous, and holy, but as men unrighteous, and unholy, to be made holy by Jesus Christ. So that good works are not necessary as a qualification, or disposition in the person to be justified.

This is that glorious gospel, which carnal reason cannot apprehend, man's learning cannot reach, which the world's wisdom accounteth foolishness, and which the devil and worldly men will always oppose and persecute. What saith the zealous Pharisee, Will the God of love justify him that hates him? Will the God of justice sitting upon the throne pronounce the sinner guiltless? Yea, Pharisee, he will. What saith the scripture, *He justifieth*
the

the ungodly. What is an ungodly man, but he that hates God, that is an enemy to God, that doth not for the present love God? And when a man looks to his grace, he must look on himself as an unrighteous, as an unholy, ungodly man; He is not bound to come as the Pharisee, but as the Publican; He is not to come thus qualified, 'I love God, and the people of God, I desire to obey God, I am thus qualified, therefore I shall be justified, and no sinful man, that hath not these qualifications to fit him for justification. God bids sinners while they are in their blood, *to live*, Ezek. xvi. 6. Christ cometh to call sinners to repentance, or changedness of heart by the discoveries of grace. For God doth not command us, to come as men loving him, or loving his people, that we may be justified; but when we see our selves sinners, ungodly, and the chief of sinners, then he commands us to come to the throne of grace, and offers justification and salvation to us freely without works; as *Paul* saith, *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief*, 1 Tim. i. 15. Πρῶτος ἁμαρτωλῶν. I am the first of sinners; so it is in the Greek (*Primus non tempore, sed malignitate*) The first not in time, but in sin and malignity. This is the truth, which *Paul* preached, and which he accounted, not only worthy of acceptation, but all acceptation, for the sweetness and excellency of it. If other truths are worthy of acceptation, this is worthy of all acceptation. If a man seeth that he hath a heart that will not suffer him to love God, that he hates the people of God, yet heareth the gospel preached, that there is grace offered to sinners, to the chief of sinners; if this man believe, if he come and trust the grace of God, he hath as good an assurance for heaven, as heaven can give, as God gives to any that he intends to save, and make happy with himself to eternity.

By this we see, that we are not to bring good works, because their presence is not necessarily required. Though we see all evil present with us, and all good absent, we may rest upon the promises of grace for justification, which is the plain direct way to true and perfect holiness.

Now

Now in the next place, I shall give you considerations, to prove that we are not justified by works that are done after conversion. This will appear as clearly as that which I have delivered concerning the needlessness of the works of the law, for our justification before our justification.

The first reason which I shall lay down is this ; those things are not the cause of justification which follow justification and true faith : but good works follow justification and true faith ; therefore good works are not the causes of justification. The cause precedes the effect ; good works are the effect of justification ; right reason therefore will teach us, that they cannot precede justification. The work of the justification of a sinner, is done and completed, before works are done, and therefore works can have no hand in our justification. That old rule is as old as the doctrine of justification, and as true as it is old, *Bona opera non præcedunt justificandum, sed sequuntur justificationem* ; Good works do not precede in the person who is to be justified, but follow the person that is justified. From which it will follow, that a man is not justified for good works that follow faith, because he is justified before he hath those good works : good works in order of nature, following true faith ; true faith working by love, *Gal. v. 6.* I am not to love that I may believe, but I must believe God's love, that I may love God, *John iv. 19.* We love him, because he first loved us. We are first purged from dead works by believing, and then we serve the living God, *Heb. ix. 14.* God hath sworn that justification shall go before good works, *Luke i. 73.* He first delivereth us from our sins, our souls deadly enemies, and then *we serve him without fear in holiness and righteousness*, as *Zachariah*, being filled with the holy spirit, doth sweetly pour forth the holy water of this soul-refreshing truth, *Luke i. 74, 75.* He hath redeemed us from all iniquity, to purify us to himself a peculiar people, zealous of good works : Faith which looketh upon the grace of him who is invisible, is the root, good works are the fruit, there must be the root before the fruit.

But some men may say, may we not see the fruit before

before we see the root ? as we see some fruit upon trees, while the root lies hid ; and from the beholding of the fruit, may we not very rationally conclude, that there is a root : so from the beholding of our good works, the fruit of true faith, may we not conclude, that there is faith, though it be not in itself visible to us.

To this I answer ; that this similitude proves not the thing ; for though it be a truth, that good works may appear first to men, yet faith is first visible to us in our own spirits ; and it is impossible that I should see the truth of good works, except I first see the truth of faith.

I will make this evident by this reason ; a man must see his good works, as done either under the law, or under the gospel, and look upon them, either in the glass of the law, or the glass of the gospel ; if a man look upon them in the glass of the law, and do rightly and spiritually understand the law, he shall be so far from drawing an assurance of his justification from them, that he shall behold himself cursed and damned, with all his good works. For the law curseth every man that continueth not in the doing of all things which are commanded by God. It is indeed a divine looking-glass, in which things to be done, or avoided, are discover'd. (*Lex est divinum speculum in quo facienda & fuzienda resurgent*, Aug.) but it will sentence us to death for the least spot or wrinkle which it doth discover ; so that it is impossible, that a man should see himself justified in the glass of the law.

But thou wilt say, he may look upon his love, sincerity, and works, in the glass of the gospel.

And to this I answer, that if he look upon them in the glass of the gospel, which is Jesus Christ, then he must put himself under the gospel, and look upon himself, as a man in Christ, that so he may see his works good by Jesus Christ ; which he will never be able to see without the eye of faith, which seeth things invisible, *Heb. xi.* and by which we look upon Christ, *1 John ii. 1.* dwell in Christ, *Ephes. iii. 17.* live in Christ, *Gal. ii. 19.* And do living works, acceptable to God by the life of Christ in us, *Heb. xi. 4.* *By faith with open face we behold as in a glass the glory of the Lord, and are changed into the same image, from glory to glory, 2 Cor. iii. 18.* and see that our
good

good works are the effects of Christ's love, discovered in himself and in his gospel to our souls. And therefore when *John* doth inform us, that we shall know that we know him, if we keep his commandment. He doth propose believing, as the first commandment of God, without which we cannot assure ourselves, that we are obedient to his other commandments, 1 *John* iii. 23. *This is his commandment, that we believe in him whom he hath sent.* Good works after a man hath faith, are not the cause of justification, but the consequent; they follow a man's justification; they do not precede the act of justification; they neither precede the act of God's grace, by which he justifieth a sinner, neither do they precede justification in the court of conscience: But being justified by faith, we have peace (*Rom.* v. 1.) in our consciences. This was the doctrine which was frequently preached by those heavenly carpenters, which did first strike at the horns of the beast, *Ut dilectio oriatur, necesse est precedere fidem, hoc est, fiducia misericordiae.* It is necessary, saith *Melancthon*, that faith, which is a confidence of God's mercy, do precede love. And another place, (*Non nititur fides nostra dilectione, sed tantum misericordia promissa, ut constet, nec existere dilectio potest nisi sit apprehensa remissio.*) Faith is not grounded upon our love, but the promised mercy of God; so that it is manifest, that there cannot be true love, unless remission of sins be first apprehended.

Another reason is from the imperfection of works wrought by a man after he is justified; if any man that is justified, look on his works, and do not behold them in the glass of the Gospel, he shall read his own condemnation for his works. Therefore seeing there is such imperfection in the works that we perform, that the best of us are unprofitable servants, and that the most holy amongst us, do that for which he may be damned every day, if God should not deal with us in the gospel, but in the law; it will follow, that a man cannot be justified by the works that he doth after he hath faith, and is converted, and doth works which are wrought by the spirit of grace.

I come now to the next consideration; which is this; that we are not justified by the practice of any gospel-ordinances, which are commanded by the Lord Jesus Christ.

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There are some, who it may be, are convinced that they are not justified by works, yet I know not what new kind of popery they have found out; for they think to please God by submitting to ordinances, and finding out the true discipline and government of Christ's church; therefore you shall find a kind of spirit of bondage in them, if they be not satisfied concerning the true discipline, government, and ordinances of the Lord Jesus Christ. Wherefore I shall endeavour to demonstrate this, and shew clearly, that as we are not justified by works before, or after conversion, so we are not justified and saved, by the submitting to any ordinance of the Lord Jesus Christ. Salvation is not in these, there is nothing to be found in these available to justification. Forms of government and ordinances, do not make men christians, but a lively faith in the Lord Jesus. When *Caius Marius Victorinus* told *Simplicianus*, that he was turned from heathenism to christianism, and he replied, that he would not believe him, unless he saw him in the congregation of christians; he wittily thus reprehended the rashness of his speech, (*Ergone parietes faciunt christianos?*) do your walls then make christians? so to those that say, men are of the world, until they are under this or that form of government and ordinance, I may thus speak; do these things make christians? Episcopacy, presbytery (all government) is nothing, independency is nothing, dipping is nothing, but faith which worketh by love. The Apostle clearly proves this point, *Gal. v. 3. I testify again to every man that is circumcised, that he is a debtor to do the whole law; Christ is become of none effect to you; he shall profit you nothing. We know that Paul circumcised Timothy; after he was a preacher of the gospel, and submitted himself to many of the rites and ceremonies of the Jews; shaved his head, and put himself under a Jewish vow; yet here he saith, if a man be circumcised, he is a debtor to the whole law. His meaning is this, that if a man submit to circumcision, as thinking it will any whit avail him to his justification, and salvation, that man shall not be saved by Jesus Christ, but he is a debtor to the whole law; he is not under grace, but under the curse of the law, Acts xv. 1. When*
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some preached that there was a necessity for men to be circumcised, and keep the law of *Moses*, that they might be justified; see how the doctrine was disrelished by the Apostles; *Peter* calleth it a tempting of God, and laying a yoke upon the necks of the disciples, which they nor their fathers were not able to bear. *Paul* though as a spiritual man, he could become all things to all men, to the *Jew*, as a *Jew*, to the Gentile as a Gentile, 1 *Cor.* ix. 20, 21, 22. that by all means he might save some; yet how doth he thunder and lighten in the face of those that laid too much upon the practice of outward things, denying unto them any salvation by Christ. And as he said, *If ye be circumcised, Christ shall profit you nothing*; so if any man be baptized, I may say, Christ shall profit him nothing. If any man to satisfy his conscience, desire one to dip or sprinkle him, or join himself as a member to any congregation, thinking by pleasing God, and Christ, to further his salvation in this way, he is a stranger to Christ, and unacquainted with his Gospel.

Faith is inconsistent with any thing in this sense; faith will not suffer any thing to be joined with it in point of justification; and if we will join any thing with faith for justification, that faith is nothing worth at all. If we will do any thing that we may be justified, we must do every thing. If thou wilt be a member of a church, as they speak, that thou may'st be comforted, justified, and saved, thou art bound to fulfil the whole law.

The law is well compared by one to a chain, which is linked together, and if we take one link of it, the weight of the whole chain will be upon us; so if we do any thing that we may be justified, we lay ourselves under all the bondage and slavery of the law, and are tied to do every thing in the law, that we may be justified. He that is circumcised, is a debtor to do the whole law, *Gal.* v. 3. *But in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love,* ver. 6. By *circumcision*, he means all the outward privileges of the *Jews*; these do nothing avail to salvation; and by *uncircumcision*, the privileges of the *Gentiles*, baptism, and the supper. All outward privileges and pre-rogatives

rogatives, do nothing avail to justification. The kingdom of Heaven is not in these things, not *circumcision*, or *uncircumcision*, or any outward ordinances. *The kingdom of Heaven is within you.*

Another reason may be drawn from the consideration of the nature of ordinances, and our submitting our selves to them. There is not so much in that outward obedience that is given to outward ordinances, as in that obedience that is given to the moral precepts of the law, *Mark x. 19.* Our Saviour commends the young man for acknowledging that obedience to God, *loving God and his neighbour*, were more than all burnt offerings and sacrifice; *there is more in internal obedience, than in obedience to external ordinances.* From which conclusion, thus I argue; if those things that are of a more excellent nature, as, love to God, and love to our neighbour, and relieving the poor, be altogether unprofitable, inefficacious, and unavailable to justification, and salvation; then these outward works of obedience, in submitting to outward ordinances, are much less available. If the greatest works advantage nothing for justification, and salvation, then certainly the doing of inferior works, the suffering a man to dip me, and to make me a member of his church, cannot advantage me: These things are works in their own nature far inferior to the great works of the law, love to God, and to the people of God, and to the poor saints of the Lord Jesus Christ: Therefore if these works be altogether unavailable, if they can nothing farther my justification; nay, if they hinder me in point of justification, if I lay any weight upon them; then certainly these inferior works can nothing further my justification, and salvation. And if a man do not practise them, according to the command of Christ, through ignorance, it is no way prejudicial to his justification, and salvation. It did not prejudice the thief that he died without baptism, that he did not receive the supper of the Lord, that he was not admitted a member of the visible church; it did not prejudice him that he had no fellowship with the saints. A man may be justified and saved, not only without the works of the law, and works after conversion, but

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he may be saved, though he do not submit himself to the practice of outward ordinances.

Therefore if any say unto you, you must be baptiz'd, or you cannot be saved, I cannot look on you as a saint, except you be baptiz'd, you must be members of a church, or else you cannot be members of Christ, I cannot acknowledge you as a brother; rather pity their ignorance, than yield to their exhortations. What a sad thing it is for men to place faintship and religion in these things, when the scripture plainly and punctually in this respect overthroweth them? *Rom. xiv. 15. The kingdom of God is not in meats and drinks, (concerning which there were many controversies and janglings in those times) but in righteousness, and peace, and joy in the Holy Ghost.*

Since the scripture requires nothing to make a man an heir with Christ, but faith: How abominable is it to say, that a man cannot be a saint, if he do not submit to outward ordinances?

I cannot but commend what I find in *Luther*, who was zealously carried forth against some in his time, that made a rent from him in a legal way, because they differed from him about external things and ordinances, which are no just ground why saints should divide themselves from one another; who saith, "That they had brought in another kind of popery, and more dangerous than that which he had overthrown by his preaching; for as for gross popery, (saith he) mens eyes begin to be enlightened, to see the absurdities of it. But these men come in a subtle way, and pretending a necessity of submitting to forms, institutions, and ordinances, do pervert the pure and simple gospel of Christ, labouring to persuade men, that if they do not submit to the ordinances of the Lord Jesus, he would not acknowledge and confess them before his Father, and that unless they were under his government, they should not be under him for justification."

Therefore we are to be rightly informed concerning these things, and if we do submit to outward ordinances, we should not do it from legal principles, for it were better not to practise them, than to practise them from these principles,

principles, to the ruining of our souls. And they that draw disciples after them by such rigid and gospel destroying principles, will find, to their shame, that those that they have brought in by these principles, will fall away from them to their shame and infamy; for God is dishonour'd, Christ is robb'd of his grace, and the free spirit loseth his glory.

Suffer me now to make a little use, and so I shall commend you, and what hath been deliver'd to the blessing of God.

You see that we are saved by believing the gospel, without any works going before justification, or any submission to the ordinances of the gospel, which may follow it. This doth bring four sorts of people under a just reproof.

First, such as are grossly popish, maintaining justification by their own works and righteousness, or affirming that a man is not justified by faith only, but by faith and works together. These deny justification by the grace of God, and the righteousness of the Lord Jesus Christ thro' faith, and set up a justification by inherent righteousness in themselves, holding that we are then justified from sin, when it is removed out of our sight, sense, feeling, lives, spirits and conversations.

Secondly, this doth serve to discover and reprove such, who would seem to be no papists, who yet in a more refined and subtle way, do preach forth the same doctrine which the others do maintain, and prefer some popish books, which are wrought with a fine and curious thread, before any books which have been publish'd, by any who have been eminent for the knowledge of God's grace in Christ through faith for justification. These are they *who, if it were possible, would deceive the very elect*; laying siege against the gospel, and the doctrine of justification, while they pretend that they are fighters for it. And these preach that we are not to look so much upon a Christ without us for justification, as a Christ within us. And that we are not justified by a Christ that is in Heaven, but by Christ within us; which Christ of theirs is nothing else, when ye are well acquainted with him, but the workings

workings of their own spirits in zeal and love to God, and when they have high thoughts of God, their will is conformable to the will of God, and they think the same things that God thinks, and submit to God in their ways. They look upon these workings, as their perfection and justification ; and this is Christ within them.

“ But we are not saved by Christ working in us, and making us obedient to his Father’s holy will ; but we are saved by the righteousness of Christ, who hath shed his blood for us.” We are not justified because we love God and Christ, and desire to walk in sincerity to glorify God ; “ but because we apprehend the Grace of God in Christ ; and therefore we love God and Christ, and desire in sincerity, to walk in all the ways that God hath made known to us in Christ.” We are not justified by the conformity of our will to God’s will, or the oneness of our will with his ; *but we are justified by faith.*

He that denies this, is ignorant of Christ and the gospel, and is not an honourer of Christ, but a minister of Satan and Antichrist, and a deluder of the people.

Thirdly, this is for the reproof of the hypocritical protestant, who professeth the doctrine of justification by faith without works with his tongue, but denieth it with his heart ; not daring to trust his soul in the arms of a Saviour, unless he brings good works along with him to procure his welcome and entertainment.

This man stumbles at the threshold of the door of grace, being never able to enter into the house of love ; because he will not adventure his salvation upon the promises of grace which are made to sinners, that have no works, or righteousness inherently in themselves. He will not go to God, or close with a promise of grace, unless he have the sight of righteousness in himself in the first place. He will tell you, that good works are not the matter of our justification, and yet he will not conclude that he is a justified man, until he see good works in himself. *This man following the law of righteousness, doth not attain to the law of righteousness, because he seeketh it not by*

by faith, but as it were by the works of the Law, Rom. ix. 31, 32.

The Apostle speaks against this pharisaical opinion; when he saith, *We are justified by Grace through believing*, not through working. I am not bound to love God and the brethren, that I may be beloved of God; but I must believe, that I may love God, and my brother.

“The preposterous preaching of sanctification before justification for the evidencing of justification, is that which keepeth many poor creatures in bondage for many years, and ruins many souls.

How many are gone to Hell, who thought they were going to Heaven? deceiving themselves with false and unsound assurances. And fetching their comforts from the sight of their own works, and not from the grace of God in Christ, by a pure act of believing. If this were the right path to justification, we should not be justified in believing, but in loving, and working. For I seeing my love to God, should conclude God's love to me: *But, herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 10. And true love is obtain'd by the sight of God's free love to us in an act of believing.*

Therefore if thou hast no assurance of the love of God, but that which thou hast gotten from the sight of thine own works, and from the conclusions of thine own base and deceitful heart; as the ordinary way of some hath been, thou hast no assurance at all.

When thou shalt lay under a great temptation, thou wilt find no comfort in this assurance: And thou shalt find at the great day, *when thou shalt appear before God and Christ*, that this assurance will not be worth a Rush.

This building upon thy love to God, and not upon God's free love to thee, is to build upon a sandy foundation; and not upon Christ by faith. And if the Lord convince thee of thy folly, thou wilt lay a better foundation of joy and comfort than this can be unto thee.

For other foundation can no man lay than that which is laid, which is Jesus Christ, 1 Cor. iii.

Fourthly, This is for the reprehension of blind and ignorant formalists, who place religion rather in conformity to outward forms of government, and submission to external ordinances, than in the faith of the gospel, which is operative by love. Justification doth not lie in our obedience to the ordinances of Jesus Christ, but in Jesus Christ. We are not made saints, by being made members of any church or congregation, but by faith in the head of the church. Woe to him that maketh his obedience and submission to any ordinance the ground of his comfort, as too many zealous formalists do, who run from congregation to congregation, from one ordinance to another, to get solid comfort to their souls, apprehending that they are undone creatures, and cannot be true saints, unless they be under the true practice of all ordinances: whereas it is a plain truth, revealed in the gospel of truth, that neither submitting to an ordinance can make a true saint, nor the want of ordinances unsaint any man that is made one with Christ in believing. *He is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God, Rom. ii. 28, 29.* So he is a true Saint, who is not a visible member of a congregation; but *he whose life of faith is hidden in Jesus Christ. He is baptized, not whose body is washed with water; but, whose soul is washed in the blood of Christ, 1 Pet. iii. 21.* He is a good communicant, and breaks bread, who doth not break bread outwardly, but by faith doth inwardly feed upon the bread of life. We are not justified by works of the law done before or after justification, nor by yielding obedience to any command concerning outward ordinances, but by our submitting in our judgments to the truth of God's grace in Jesus Christ for justification without these.

I would not here be mistaken, as though I did speak against any saints, or any who are spiritual and faithful
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in the observation of any external ordinances; but against zealous formalists, who do make saintship and fellowship to depend upon these things, and are not spiritually acquainted with the truth of God's grace, but are perverters of the gospel.

In the next place, here lieth consolation for all that hear me this day, in that which I have delivered, if God shall give unto them believing hearts.

Hast thou never done any good work? hast thou hated the ways of God, and his people? hast thou never looked after the discipline, government, and ordinances of Christ? Yet here is a ground for thee to come in unto Christ: we are justified by grace through believing, not through working. Therefore let it be supposed, that thou art without works, yet thou hast good ground to take comfort in that which hath been delivered; believe and thou art in a happy condition, though thou hast never done a good work. Thou art not to come to Jesus Christ as a righteous man: But thou art to come unto him, that thou may'st be made a righteous man. If thou see'st thy self a vile sinner, cast thy self into the arms of the grace of the Father by Jesus Christ, *and thou shalt be made the righteousness of God in him,* 2 Cor. v.

Promises of Grace are left by God upon record in the scripture of truth for sinners, for ignorant sinners, *Isa. xxix. 24. They that erred in spirit shall come to understanding;* For sinners that murmur against him, his ways, truths, and prophets, as it followeth in the same verse, *They that murmured shall learn Doctrine.* For backsliding sinners, *Hosea xiv. 4. I will heal their backsliding, I will love them freely. Him that cometh unto him he will in no wise cast out,* ἡ μὴ ἐκβάλω ἔξω. Here are two Negatives in the Greek, which do strengthen the negation. *John iv. 37.* By which speech our Saviour doth assure poor sinful creatures, that if in truth they come unto him, they shall not be rejected by him; or ejected from the arms of his love and mercy.

Christ's invitation is to all sinners, All that will, may lay hold of him, not only the righteous, but the unrighteous.

teous. If thou canst not love God, thou may'st look on the grace of God, and take comfort that God loves thee, Christ came not to call the righteous, but sinners, the chiefest and vilest of sinners to repentance. Therefore come as a sinner, as the chiefest of sinners, come I say, and welcome. The Lord Jesus keeps open-house for all comers, the blind, the lame, shall not find the doors shut upon them. They shall be welcome as sinners, that cannot be entertained as saints.

It is reported of *Rome's* first founder, that wanting subjects, he sent forth some, to make known his will to all people, who lived about him, that if any malefactors, or such who were oppressed in the places where they lived, did come in unto him, they should live peaceably in his kingdom, and he would protect them against any that should pursue them, and by this means he became suddenly the king of a numerous people. So Christ doth send forth his proclamations to assure sinners, and vile malefactors, that if they will come under his scepter, they shall live peaceably under his government, and that he will safe-guard them from all their enemies, which shall pursue them, and by this means his dominions are enlarged from sea to sea, and sinners do rejoice in the king of Sion. This doctrine if it were received, would answer all the objections which are raised in the hearts of men, against their happiness by Jesus Christ.

Is there any sad, comfortless soul, which would not be comforted if this truth were received? What canst thou object against thyself to bereave thyself of peace, which would not be remov'd if this were thoroughly believed. Art thou a sinner? Christ offereth himself to sinners. Art thou an old sinner? An old sinner is but a sinner. Hast thou been a *Pharisee* like *Paul*, persecuting Christ and the doctrine of grace? a persecuting *Pharisee* is but a sinner. And *Paul* was received to mercy, that such might not be without hope of mercy, 1 *Tim.* i. 16. Art thou an hypocrite? an hypocrite may come as a sinner to Christ. Bring what objection thou canst, and a persuasion concerning the truth of God's grace shall answer it,
and

and if thou dost believe, thou hast as good an assurance as any is in Heaven, and which will hold good, when the hope of the hypocrite will come to nothing.

Let no objection keep thee from comfort, but believe what thou hast heard; if thou art a sinner conclude not, that Christ belongs not to thee, because thou art a sinner; but say, I am a sinner, therefore Christ belongs to me, Christ came to save sinners.

As the bright beams of the sun dispel all mists and clouds; so the truth of this doctrine, if thou understand it in the light of the spirit, will dispel all thy doubts and objections of unbelief. They will vanish, and thou that camest hither under a spirit of bondage, shalt go away with a spirit of adoption, and assurance. The true gospel believed will quickly bring true comfort to thy soul. If any of you want comfort and assurance, it is because you believe not. Christ doth knock at the door of our hearts, and if by believing the door be opened, he will feast with us. It is unbelief which doth bolt the door, doth keep him out, and doth keep joy from us. The gates of Heaven are shut upon workers, and open to believers; shut to those who come with money in their hands; but open to those who are content to enter without paying any thing for their entrance; *the gift of God is eternal life through Jesus Christ our Lord*, Rom. vi. ult. Whoever will, may drink of the waters of life freely, Rev. xxij. 21. But if we will not drink without money, we shall not drink one drop of the water of life. It were a disgrace for a king, if none should see his palace but such who would give money. If therefore we look on Heaven as the palace of the great king of Heaven and earth, let us know that we may enter without money. It were a disgrace to the king of Heaven if he should suffer none to come into his palace, but those that would give something to come into it; if we have nothing to give for Heaven, we have as much as God demands; if we do nothing, we do as much as God requires.

(Manifestè beati sunt quibus sine labore, vel opere aliquo remittuntur iniquitates, & peccata teguntur. Nulla ab his requi-

requiruntur pœnitentiæ opéra, nisi tantum ut credant, Ambrose) It is plain that they are blessed, unto whom without any labour or pains, sins are remitted, and iniquities covered. No works of repentance are required of these, this is only required of them, that they do believe. For he that worketh not, but believeth in him that justifieth the ungodly, *his faith is counted for righteousness, Rom. iv. 5.* So much for this time.

F I N I S



LO RE 60

SALVATION *only by God's Grace.*

A SECOND
S E R M O N

On EPHES. ii. 8.

For by Grace are ye saved thro' Faith.

Being an Extract from the Works of
Mr. JOHN SIMPSON.

*The Fire shall try every Man's Work, of what Sort
it is, 1 Cor. iii. 13.*

Wisdom is justified of her Children, Mat. xi. 19.



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near *West-Smithfield, 1745.*

SALVATION ONLY BY GOD'S GRACE

A SECOND

SEE R M O N

ON EARTH. II. 8.

FOR BY GRACE ARE YE SAVED THROUGH FAITH.

THE WORKS OF

MR. J. H. SIMPSON.



The First Part of every Man's Work of what sort
it is, is Contained in
this is a copy of the Original, Made in 1753.



L O N D O N .

Printed by J. H. in the City of London, at the
and sold by J. H. in the City of London, at the
near St. A. Church, 1753.

or free favour of God to poor creatures, is held forth to us in scripture.

First, As it is in God; and so it is set forth to us, as that grace, and favour of his which is as eternal as him-

stice of Christ, and the just have need of a continual justification and imputation of the justice of Christ) "For the censure of these articles; in the point of the essence of divine grace, it was a common consideration, that the word grace in the first signification was understood for a benevolence or good will, which, where it is in him that hath power, necessarily bringeth forth a good effect, that is a gift or benefit which is also called grace. That the protestants thought so meanly of the majesty of God that it could do no more than make us partakers of his good will, that it was fit he should bestow a particular present to every one, therefore the divines have added an habitual grace given to every just man in particular, which is a spiritual quality created by God; which reality, because it is no substance, can be nothing else but a quality and Habit." See the History of the Council of Trent, p. 199.

But such an imaginary sort of grace is needless to those who by faith possess the favour of God in Christ Jesus, because they have the spirit itself, who is given unto, and dwelleth in those that believe, and therefore what we find in ourselves, in what we do as believers, are called in scripture the fruits of the spirit. See Gal. v. 22. These fruits are most commonly called by people, and also by this author, our sanctification; but whatever they may be called, we should observe they make us neither holy before God, nor in our own consciences, that is done by the blood and righteousness of Christ alone, apprehended by faith, before we can bear forth good fruit, but they are the natural fruits of our being sanctified in Christ Jesus by faith; and as the fruit of a tree maketh not a good tree, but a good tree beareth forth good fruit. So we are not made good or holy by any inward qualities, dispositions, or outward works, but being made and abiding pure and holy in our consciences, by believing in Christ as our true, real and only righteousness and holiness, we bear forth inwardly and outwardly the fruits of holiness in our lives and conversations.

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self. And in this respect we are said to be saved from eternity, in this eternal grace and favour of his as the apostle sets it forth, *2 Tim. i. 9.* where he saith that *we are saved not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* This grace is the primary cause of our justification. God justifies, and saves none in time, but those who were justified and saved before him from eternity. It is said of *Abraham*, that he was the *father of many nations*, *Rom. iv. 17.* He was not then the father of many nations, if we look upon his progeny and posterity; for he had not a grand-child then; but he was the *father of many nations before him whom he believed, even God that quickeneth the dead, and calleth things that are not as if they were.* So we were saved before God in the eternal grace of God, before we had a being among the creatures. In the same sense that God is said to determine the times, and the bounds of all mens habitations from eternity, *Acts xvii. 26.* So we are said to be saved by the grace of God. Because God from eternity loved us in Christ, and saw us in his own eternal grace and favour; otherwise we should make God like unto the creature which seeth things when they are done, and are visible among the creatures, but God he foresaw things from eternity; he speaks of things as being, when indeed they have not a being among the creatures, but have a being in his own eye: And so we had a being in the grace of God, and in the eye and sight of God, before we had a being in ourselves, and a being among the creatures.

And we are in this grace of God from eternity, not for any works that God foresaw would be done by us: God did not love us from eternity, because he foresaw that we would be industrious, painful and zealous to glorify his name. There was nothing at all in the eye of God from eternity that moved God to set his grace, and favour upon us but his grace. It is contrary to truth which is affirmed by some, that God foreseeing that some men would be industrious, painful, do good works, and live holily and righteously, did therefore make choice of them,

them, and set his grace on them. And that foreseeing the idleness, sloth, prophaneness, ungodliness and impenitence of others, he rejected them. God, as he loves us in his grace from eternity; so this grace was placed upon us without any foresight or provision of our own works. The apostle doth clear this plainly to us in the forementioned place, where he saith, not according to our works, but according to his own purpose and grace; intimating thus much to us, that it was only the eternal grace of God which moved God to be good and gracious to us in Christ. And so the apostle saith, *Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us*; that is, according to his eternal mercy and grace, he shewed favour and compassion to us, and pardoned our sins. And the expression of the apostle is worth observing, *Ephes. i. 4. where speaking of the eternal grace of God, he saith, That God placed his grace upon us that we should be holy, and without blame before him in love.* He doth not say that God elected us, because we would be holy, and without blame; but *he elected us that we might be holy, and without blame before him in love*: Good works are not the cause but the consequents of grace.

Nay, I add more, that as God did not foresee our good works, so not our faith neither: faith is not the cause of grace, but grace is the cause of faith. God therefore enables us to believe in time, because God loved us from eternity.

The apostle speaking of them of *Achaia* saith, that they *believed through grace, and Apollos helped them much that believed through grace, Acts xviii. 27.* It is by grace that we believe, it is not by faith that we are made partakers of grace.

Thus we are saved by grace in the purpose of God, from eternity in the eye and sight of God, who seeth all things absent as if they were present, and speaks of things before they are done, as if they were done.

In the next place, grace in the scripture is considered, not only as it is in God, and as it is as eternal as God himself; but the scripture speaks of the grace of God, as

it is manifested forth to us in Jesus Christ; and so we are saved by grace; God discovering his grace to us in his son Jesus Christ. So the Apostle speaking of grace, 2 Tim. i. 10. saith; *But now is manifested to us by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.* He speaks first of grace, as it is in God, and as it is as eternal as God himself: then he speaks of eternal grace, manifested to us in the gospel of his dear son. It is by the preaching of the gospel, that the eternal grace of the father, in the son, is made known to us.

And this grace is called sometimes the grace of God the father, Rom. i. 7. Sometimes it is called the grace of Jesus Christ; and sometimes the grace of them both; because Jesus Christ is God, one God, in one divine essence with his father.

And as God in his grace is said to forgive sins, Micah vii. *Who is a God like unto thee that pardoneth sin?* saith the prophet. So Jesus Christ is said to forgive sins. the apostle bids us to forgive one another, as Christ hath forgiven us, Col. iii. 13. As there is grace in the father to forgive sins; so there is the same grace in the son. The apostles doubted not but that they should be saved by the grace of Christ, as well as those that were circumcised, Acts xv. 70. And by this grace we are saved. God discovering now his grace to us in his son Jesus Christ, the eternal son of the eternal father.

This grace in scripture is made known to us, as the sole cause of our justification and salvation. Grace is so held forth for justification, that all things, besides grace are excluded. We are justified by grace, *exclusively*, all other things being shut out. When God justifieth a man, he eyes that man, only in his own grace; and when God justifieth a man in the court of his own conscience, he strips him of all his own works, of his own love to him, and to the brethren, and gives him only a sight of his own grace.

This grace doth exclude all merit: if there were any merit in the creature, man could not be saved by grace;

the apostle clears it to us by that passage, *Rom. iv. 4. To him that worketh the reward is not reckon'd of grace, but of debt.* If a man could work, or merit any thing toward his justification and salvation, then it were not of grace, saith the apostle, *the reward is not reckoned of grace, but of debt.* If any man work, then he expects wages as due to him, he may by right, and justice claim what he deserves: so if we did work for salvation, we might require God to bestow, and give us what we had wrought for. But true grace shuts out all merit, and works in the creature: if we could bring any merit of the creature to join with his grace, *grace should be no more grace,* as the Apostle, *Rom. xi. 6.*

If we look upon grace as it is in God; so, before God we are saved in his eternal thoughts; he in his own purpose and grace, having elected us to justification, and eternal salvation in glory by his son Jesus Christ. Yet he never holds forth his grace to us, but in the countenance of his son Jesus Christ; in whom the glory of his justice shines bright, with the glory of his grace. He shews us that he hath laid all our sins on his son; that his justice hath received full satisfaction from the sufferings of his son for all our sins, and so comes to discover his grace to us in the pardon and forgiveness of our sins.

Thus Christ, and the apostles constantly in their preaching, discover'd the grace of the father in the son. As our Saviour to Nicodemus; *God so loved the world, that he gave his only begotten son, that whosoever believeth on him, should not perish, but have everlasting life,* John iii. And the apostle to the Corinthians; *God was in Christ reconciling the world to himself,* 2 Cor. v.

God woth not make known his love for the forgiveness of sin, but by Jesus Christ. I confess that we are saved by grace in respect of God, before we know the grace of God in Jesus Christ. But we cannot see this grace, until we behold it in the face of the Lord Jesus. *We behold the love of God in giving the Lord Jesus to be the atonement, sacrifice, and propitiation for our sins, before we can read the everlasting love and favour of the father to us in his son.* Eternal love is the primary cause

cause of our salvation and justification ; but it cannot be apprehended by us, until we apprehend, *in the first place* our redemption in Jesus Christ. And when Christ is embraced as a Saviour in the arms of faith, we rise higher in our thoughts, by the power of the Spirit, and are brought to look upon the eternity of love ; and have liberty to read every line in his eternal volume, which doth concern our eternal life and salvation :

In the next place we are to consider, that in scripture, salvation is taken either negatively or affirmatively.

And take salvation in either of these acceptions. And it will be evident, that we are saved by grace.

In the first place, if we take salvation negatively, as it is a deliverance or freedom from all evil ; and in this sense we are freed from evil, only by grace. It is a true rule ; *Gratiam Christi nihil præcedit humani* : Nothing in man doth precede, or prevent the grace of God. The light and beams of grace, do dispel the clouds of our sins. Not for our sakes, but for his name's sake, he covereth our sins. It is God's prerogative to free us from sin by grace, and to remove them far from us, *Psal. ciii. 12. As far as the east is from the west, so far he removed our transgressions from us.* He only can remove sin against whom it is committed. He only can cast sin into the depths of the sea, who hath an ocean of grace in himself, in which he swalloweth them up. *Micah* is spiritually transported beyond himself in admiring this incommunicable prerogative of the God of grace ; *Micah vii. 1. 8. Who is a God like unto thee, that pardoneth iniquity, &c ?* And who can think that he will part with this privilege, which is his delight ? for so it followeth in the same verse : *He retaineth not his anger for ever, because he delighteth in mercy.*

Secondly, if we take salvation affirmatively, for the instating of men into a condition and enjoyment of all happiness, and felicity, so we are saved by grace. We are made happy, brought from a cursed condition, into a blisful condition, from horror to joy, from hell to heaven, from the state of nature, to the state of glory, only by the grace of God. It is only by grace that we

are what we are. By grace our sins are pardon'd. By grace we have an inheritance with the saints. By grace we are the high born sons of the great king of heaven and earth. By grace we are blessed and loaded with all spiritual and temporal blessings in Jesus Christ, and are brought to the enjoyment of eternal felicity, happiness, and blissfulness. Thus we are saved by grace, and by grace alone.

One of the antients doth speak excellently to this purpose; (*Nemo se palpet, de suo Satanas est, de Deo beatus est, quid est enim de suo nisi peccatum suum?*) Let no man boast of himself, for of man's self he is a devil; by God a man is made happy; what is man of himself but sin? *Ye are saved by grace.*

Again, salvation in scripture is taken for salvation before God in the court of heaven. And it is taken for the saving of a party, in his own spirit and conscience; if we take it in the first sense, a man is saved in the court of heaven, only by grace. What is the reason, that (the accusing mouth of the law being stopped) no bill, no indictment can be brought against the elect in the court of heaven? Is it not this, because God in his grace justifieth them? This is the apostle's argument, *Rom. viii. 33. Who shall lay any thing to the charge of God's elect, It is God that justifieth them.* *τις ἐγκαλῆσει, Grace hath cast out of heaven the accuser of the brethren, which accused them before God night and day, Rev. xii. 10.* The accuser can bring no indictment, complaint, or accusation against the saints there. There is no sin in our consciences that can be heard to accuse us in heaven, because there is grace for our justification. God beholds his son Jesus Christ before his eye, upon whom he hath laid all our sins. And always beholding our happiness before himself in heaven, lying wrapp'd up in his own grace; doth acquaint us in his word of truth; that we are saved by grace.

Secondly, if we take salvation in the other sense; for salvation in our spirits and consciences; and in this sense we are saved by grace. There can be no salvation brought home to our hearts, but by the sight of grace.

grace. If we had the sanctification (or spiritual fruit) of all the saints which have lived since the fall of man, and should look upon it all as ours, to give comfort to our souls, and to assure us that we are in a state of salvation; and should not look above it to behold God's grace, and our sanctification (or spiritual fruit) in it, and from it, it would not give us any solid comfort, or assurance of our salvation. Nothing can shine in the heart to give it any comfort, but what doth shine and give light, in the light and beams of this grace. We never come to see our selves in a condition of safety, till we see the grace of God. *Look unto me and be saved, all the ends of the earth; for I am God, and there is none else.* Isaiah xlv. 22. None but God can save us, and nothing but the sight of God can bring salvation to us. Still we have some objection or other against salvation, and justification, till God silence all objections by the sight of his own grace. There is that *only* in God, and in Jesus Christ, that will silence all objections.

If our conscience fly in our faces, and tell us that we have committed many thousands of sins more than we can reckon or number up, yet when God gives us a sight of himself, his son, and grace, the mouth of conscience is stopped, and we see all our sins swallowed up in his love. *Shew us the father, and it sufficeth us,* saith Philip. John xiv. 8. When God sheweth us himself, our spirits are at rest.

When grace is discover'd, and God's light doth shine upon the soul, sin, death, and damnation cannot terrify the soul. But they are filled with a spirit of joy, in believing their free justification; *who before through fear of death were subject to bondage.* Heb. ii. 15. Grace appeareth greater and stronger to bring salvation, than sin powerful to bring damnation. Our sins, and the sins of all the men of the world, being the acts of creatures, are finite; but grace that justifieth us, is the grace of an infinite God, and is boundless and infinite. Men are unassured of their salvation, unless this grace be presented to the eye of their spirits. And men and devils cannot

prevail against us, to enforce us to question our justification and salvation, when we look upon it. That *peace* which *the world cannot take from us*, nor *give unto us*; that joy which neither the law, nor the works of the law can convey unto us, nor bereave us off: that salvation which damned feinds can never rob us of, is communicated to us by the beholding of God's grace in the face of the Lord Jesus. The soul, when it hath a sight of this grace, it stands *with boldness at the throne of grace*, and though it feel hellish sin in itself, yet it is able to dispute with all the devils in hell, and to maintain the freeness, fulness, and compleatness of its own justification from all sin, by the grace of God in Jesus Christ.

If the devil shall then suggest this to a man, that he is a sinner. The believing soul will make this answer: It is true, I am a sinner, but I am not terrified to desperation, because I am ungodly; but I rejoyce in this, that *God justifieth the ungodly* by his grace, *Rom. 4. 5.* If the devil shall reply: but thou art a great sinner, and there is a great damnation. The believing soul will return, I am not tormented by the great damnation prepared for great sinners, but comforted by the *great salvation*; *Heb. ii. 3.* which is for the greatest and chiefest of sinners by God's grace in Jesus Christ, *1 Tim. i. 15.* If the devil shall still assault a man, to persuade him that he is a damned soul, having mispent his time and strength in the service of sin, having no good works to commend him unto God, that he may find favour from him. The believing soul will be easily able in the strength of God, when it is upon the mountain of his grace, to silence the accuser, by lying down in the lap of that God, who maketh him the object of his grace, who worketh not for justification, *Rom. iv.* but *believeth in God who justifieth sinners* in his grace, without works. And because we are justified and comforted in the court of our own consciences by grace: the spirit which is given forth in the ministry of the gospel is called a spirit of grace: It being the work of the spirit to reveal the grace of the father for the comfort of his children; according to that of the apostle, *2 Thess. ii. 16, 17.* Our Lord Jesus Christ

Christ himself, and God even our father, which hath loved us, and given us everlasting consolation, and good hope through grace, comfort your hearts. Here the apostle sheweth us that the saints have consolation, and that his consolation is everlasting, and that this everlasting consolation is only by grace. Go to all the true saints in the world, and ask them how they receiv'd the comforter, whether by the observation of moral precepts, or by the doctrine of grace, and they will inform you that they receiv'd him by the gospel of grace, and not by the law of works. Some saints are able to acquaint you with their own experience, and can tell you how they labour'd for holiness, to bring them to happiness, to love God, that they might assure themselves, that they were in the love of God, and that they found darkness instead of expected light, death instead of life, horror and bondage instead of joy and liberty, until they were enabled to come unto God as sinners, without works, disclaiming their own righteousness, deserts and endeavours, and laying the *head-stone* of their peace and happiness in the free favour of God, crying Grace, Grace, *Zech. iv. 7.* Exalting the free grace of God in their justification, and overthrowing and overturning their own works and legal righteousness. It is *grace*, and *grace* alone, *which bringeth salvation*, *Tit. ii. 11.* and therefore not our works. Grace and works are inconsistent in this point of justification: they can no more stand together, than the ark of God and *Dagon*. Let grace stand up in its glory, and works will quickly be overthrown, and set up works, and ye destroy the doctrine of grace. By eternal grace we were elected, and made *vessels of mercy from eternity*; by grace we were saved before God in heaven, in the presence of the Lord Jesus: by grace we were saved in the person of Christ before faith. *By the revelation of grace unto us through faith we are saved (in foro conscientia) in the court of our own consciences.* By grace salvation is inchoated here, and compleated and perfected hereafter, *Rom. vi. ult.* *The gift of God is eternal life through Jesus Christ our Lord.* The word is *χαρισμα*, which signifieth a gift flowing

ing from grace, or free favour. In these several acceptations of the word grace, *we are saved by grace.*

I might now lay down many reasons for the proof of this point, but those which I gave to prove, that we are not justified by works, will be sufficient for the confirmation of this. And when I shall handle the doctrine of believing, some reasons will fall in which will more fully illustrate this truth. I shall therefore for the present only present unto you a reason or two, and hasten to the use.

1 Reason. First, it being supposed that man is a sinner, it is impossible that man should be saved by any thing, *but by the knowledge of grace.*

The law in this particular, would not deal with us, considering what good hath been done by us, but what evil. And therefore when the apostle had proved, *Rom. iii. 23.* that devout Jews, as well as profane Gentiles, *had sinned, and come short of the glory of God:* he takes it for granted, as a thing undeniable and unquestionable, that we are *justified freely by his grace, through the redemption that is in Jesus Christ.* And if we could bring our selves into a state of perfection, after we have once sinned, we could not be justified by that perfection in us, which is required by the law, but should be condemned for our sins, and imperfections in breaking of the law.

If a man have done good service for the commonwealth; and yet be found guilty of high-treason against the state, the law will condemn him for the treason, his good service not being available to make satisfaction to the justice of the law for this treason. So if it were possible for us to keep the law for a time, we should be condemned, if it can be proved that we have broken it at any time. Acts of obedience will not make satisfaction for acts of disobedience. We cannot satisfy the justice of the law, by doing what the law requires, if we have once broken it. If we could sometimes do what the law requires us, we should not be able to free our selves from the guilt and punishment for doing that, which it forbiddeth us at all times; because it requireth obedience from us, at all times. And it is unreasonable to think
that

that God, if he deal with us as under the law, and not under grace, should give us a pardon of our disobedience, in consideration of our obedience.

If a wife live honestly, as becomes a wife, some few years; if her husband find that she committed adultery some years before the time of her honesty and obedience, the law takes no notice at all, that she hath lived in her latter time as became a wife: but condemns her; and she must be divorced from her husband for her adulterous act committed before her obedience.

So if it were possible that we could keep the law, and do what is requir'd in it, and live under the obedience of it in every branch and point of it, yet if we have once broken the law, the law, taking no notice of our obedience, would condemn us for our disobedience. What the *Roman* historian saith of the *Roman* law, that it is (*dura & inexorabilis*) severe and inexorable, it is true of God's law, the law heareth no cry, or begging for mercy. No man shall find favour or pardon from the law, by any acts of obedience to the law, who hath once disobey'd the law.

The paying of a new debt will not make satisfaction to any man to whom an old debt is owing: so if we could pay the debt that the law requires for the present, it makes no satisfaction at all for our breaking it before, for our old debt.

By this consideration, in the first place, it will be evident to every man who hath any spiritual knowledge of the purity and justice of the law, that it is impossible for sinful man to find out any way, but the good old way of grace, to happiness and salvation.

Secondly, we are justified by grace, that God may have the glory of his grace. Man fell by pride, therefore God will not estate him in happiness, but by humbling him, by bringing him upon his knees to the throne of grace, that he may have the glory of his grace. Naturally we are full of pride, and would rise by that by which we fell: we would be made happy by works, as we are made unhappy by works. Every man that sees himself, sees how that the whole stream of corrupt nature

runs

runs this way : a man will be doing, working, and acting that he may be justified. But God will not suffer sinful man to glory before him in his own works, lest he should lose the glory of his grace, *Rom. iv. 2.* and therefore there is no salvation for us, until we lie down at the door of grace. If God *enter into judgment, no man living shall be justified in his sight*, *Psal. cxliii. 2.* God doth stop up all other ways to salvation, but the way of grace, that he may have the glory of his grace in justifying the objects and vessels of his grace. He formeth his people for himself, that they may be happy in himself, and with himself, and that they may *shew forth his praise*, *Psal. xliii. 21.* It is the mind and pleasure of God that every man should glory in himself; therefore he justifies and saves us only by that grace which is in himself. *In the Lord shall all the children of Israel be justified, and shall glory.* He maketh us objects of grace that he may receive from us, and we be enabled to give unto him, *the glory of his grace.* All the saints are brought forth standing before the throne, and singing forth this truth, *Rev. vii. 10. Salvation to our God which sitteth upon the throne, and to the Lamb.* They ascribe salvation not to their own works, merits, deservings, or worthiness, but to the grace of God and blood of the Lamb.

As earthy and gross bodies cannot mount up to heaven, which is a place of purity and perfection, but they fall down by their own weight to the earth, unable to ascend thither. So our works fall down to the ground, as unable to ascend up to the place of God's purity and glory, to justify us in his sight; that salvation may be attributed only to his own grace. And he will not justify us in the court of our own consciences, we shall not read our names written in heaven, till he bring us from our own works, righteousness, performances, and endeavours, to rest upon the strong arm of his grace, that we may give him *the glory of his grace*, in our free justification and salvation.

Thirdly, God saves us by grace, because if it were not by grace, it had been needless that the Lord Jesus
Christ

Christ should have been given to us : If it had been possible for man to have wrought out his own salvation by his own works, there had been no need that the son of God should have disrobed himself of his glory, and been made man like us. Why should he have lived a life of sorrow, and died a death of shame, had it been possible for us to have gotten salvation by our own works ? Therefore the apostle concludes, that *if righteousness had been by the law, then Christ had dyed in vain.* And thus have I open'd to you, and shew'd you the reasons why we are saved by grace. In a word now to make a little use of it, and so I shall conclude for the present.

In the first place, that which I have deliver'd concerning the eternal grace of God, sufficiently confutes that error which is in the spirits of many men, who think that works and actings of the creature, is the cause of God's love to the creature. God doth not love us, because we love him, but we love God, because he first loved us from eternity. God loved us when we had no being in ourselves, or among any creatures, to assure us that he did not love us for any thing in us, there being nothing at all in us when God first loved us.

The love of God is not like the love of man, man loves something which he sees lovely, but God sees nothing in the object which he loves, but all the motives and arguments lie in the bosom and breast of God, which move him to love his creature. Man cannot love before he have some lovely object proposed to him, but God loves before we have either being or holiness. We believe in God, love him, and are made lovely before him in time, because he loved us before all time. The man spiritually wise doth see his happiness wrapp'd up in the eternal bowels of grace, and laid up in the everlasting bosom of unchangeable love for him. Fond therefore is their conceit, shallow their apprehension, and understandings dull, who believe that any thing done, or believed by the creature in time, can be the primary

mary cause of the creature's salvation, to whom grace was given for salvation from eternity, *2 Tim. i. 2, &c.*

This doctrine of free grace doth overthrow and annihilate the wisdom of the wise, the learning of the learned, the righteousness of him who is most righteous, and a stranger to grace. The natural man with his best sight, seeth not a righteousness beyond the righteousness of his own righteousness. As the wisdom of the spirit is foolishness to the natural man; so the wisdom of the flesh is foolishness with God. Tho' there be a spirit in a man by which he may have great knowledge and understanding in the things of nature and reason, yet it is the spirit of the Almighty which giveth understanding, *Job xxxii. 8.* Until this spirit and power from above come upon us, we call light darkness, and darkness light; finisfulness purity, purity imperfection. But when this doth enter into us, all our righteousnesses appear as filthy rags, and we are made willing to rest upon that grace for righteousness, which was given us in Christ Jesus, before the world began. *2 Tim. i. 9.* Then we clearly see the wisdom of God in shewing mercy on whom he will shew mercy, and having compassion on whom he will have compassion: Then we cannot but acknowledge, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Then the objections of carnal reason are fully answered, the acute arguments of the worldly wise and learned, against free grace, are dissolved, the sophisms of the antigratians are sufficiently confuted, and we are saved and satisfied with the glorious discoveries of God's eternal grace in Christ Jesus.

Again, this should engage us all, that know this saving grace to exalt and extol this grace of our heavenly Father. Grace apprehended by us doth oblige us unto thankfulness. It is fit that they should glorify God for his grace, who see themselves glorified by grace. The prophet *Isaiah* setteth forth this unto us, *Isa. xlv. last, In Jehovah shall all the seed of Israel be justified, and shall glory.* He that is justified in the grace of Jehovah will certainly glory in the grace of Jehovah. Let us therefore glory,

glory, not in ourselves, not in our labours, sufferings, actings or endeavours, but in this grace of the father, according to the advice of the prophet *Jeremiah*, ix. 23, 24. *Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me; that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth.* Let our holy boasting be in this righteousness; let the resolution of the sweet finger of *Israel* be the resolution of every one of us, *Psal.* lxxi. 16. *I will make mention of thy righteousness, even of thine only.* God forbid, saith *St. Paul*, that I should glory in any thing, save the cross of the Lord *Jesus Christ*. So let every good Christian say, God forbid that I should glory save in the grace of God; let pharisees and hypocrites boast of their own works and legal righteousness. But let true saints boast only of the grace of the merciful and favourable *Jehovah*. What is ingenuously acknowledged concerning himself, by *Paul*, 1 *Cor.* xv. 10. *By the grace of God I am what I am;* may be acknowledged by all saints. By grace we are what we are, and therefore glory is to be given to grace. God's gracious love was placed upon us before we were lovely, *Jer.* xxxi. 3. *He loved us with an everlasting love.* He loved us when we were unlovely, when he saw us polluted in our blood, then was the time of his love, *Ezek.* xvi. 6. 8. His grace and love hath made us lovely: what cause then is there, that we should glory in this grace and love? It is an excellent speech of *Bernard* to this purpose (*Tibi illibata maneat gloria, meum bene agitur si pacem habuero.*) Take thou all the glory, it is enough for us, that we have the peace. In *Psal.* cxxx. 3. the Psalmist professeth that if the Lord should mark iniquities, no man should be able to stand before him. *If thou Lord shouldst mark iniquities, O Lord, who shall stand?* The interrogation is equivalent to a negation, *who shall stand?* that is, no man shall stand. We, that should quickly fall to ruin, had we no better ground to stand upon than our own works, what reason have we to

to bless God for grace, who only stand by grace?

If we could stand before the judgement seat of God, standing cloathed in the menstruous rags of our own works, righteousness and performances, there were some ground for us to glory in our own works: but seeing it is thus, that if God enter into judgment, and deal with us by the Law, we cannot stand before him, therefore let us glory only in him. With heart and tongue give him praise for what he hath done for thee by his grace, who hath cause to be ashamed for what thou hast done against his grace.

The apostle hath an high expression to raise our spirits, to this purpose, *2 Cor. ii. 14. Now thanks be to God, which always causeth us to triumph in Christ.* When men triumph there is great joy, rejoicing and shouting. We are not only to rejoice in his grace, but we should triumph in it. A christian may ride in a chariot of triumph every day; he may see his sins, curse, hell and damnation subdued, and overcome, when he beholds God in the looking-glass of his own grace. What though we have many sins? yet for all this we may triumph, because the grace of God hath saved us from our sins by Christ. What though we have no works? yet we may triumph if we know grace, there is enough for us in the fulness of grace. There is no way to peace here, or glory hereafter, but by grace. Let grace therefore be thy glory. As the apostle doth double his exhortation when he exhorteth them to rejoice, that they might double their diligence and care in practice of their duty, *Phil. iv. 4. Rejoice in the Lord alway: and again, I say rejoice.* So suffer me to double and treble my exhortation. Ye have nothing to boast in but grace, boast therefore: and again I say boast in the grace of God.

God seems, in the prophet *Isaiab*, to speak to an hypocritical proud people, and he bids them bring forth their arguments, and put him in remembrance, if there were any thing to be brought before him, for which they should be justified, *Isa. xliii. 26. Let us plead together, declare thou that thou may'st be justified:* As if he should have said, If you have any works; bring them out?

use all your arguments, skill and rhetorick, say what you can for yourselves to plead your justification. But, to convince them that they could not stand before him with their works for justification, he puts them in mind of their sins, *Thy first father hath sinned, and thy teachers have transgressed against me*, ver. 27. to this end and purpose that they should believe what was promised in the 25th verse, that he would blot out their sins for his own sake. So it is with us, brethren, as we have heard. We cannot bring forth sufficient reasons and arguments to make good our salvation by our works. If we have nothing to comfort us but our own works, we shall have no comfort at all in his presence. Let us therefore as we are engaged, trumpet out the praise of God, for the manifestation of his rich and precious grace to us in the face of Jesus, for justification and salvation.

Thirdly, Let me exhort you to abide in the profession of grace to the end of your days; hypocrites may profess grace for a time, but true saints shall *hold fast* the doctrine of grace to the end, John viii. 31. *If ye continue in my word then are ye my disciples indeed.* Paul and Barnabas exhorted the religious proselites of *Antioch*, Acts xiii. 43. *ἐπιμένετε* to continue, or abide in grace, look up to God for grace and power according to his promise to enable you to hold fast the truth of his grace. Let not the wise and learned of the world, cry'd up for godliness, religion, and devotion, draw you from this grace of God.

We live in dangerous, in perilous times, and there were never such underminers of grace, as have appeared in these sinful days, some that deny the Lord that bought them: But let us not be discouraged, because some, who have professed grace, have fallen from their profession, to fancy frothy notions, antichristian absurdities, and *familistical* speculations. Consider rather what the apostle affirmeth, 1 Cor. xi. 9. *that there must be heresies, &c., it is needful that there should be such, that they which are approved may be made manifest.* The devil hath his chaplains, as well as God his ministers and ambassadors. As

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some shall be sent of God to hold forth grace for the conversion of sinners, to the righteousness of the just: so some will vent their blasphemous conceits and cursed impostures to pervert men to destruction. If the good God sow good seed, the wicked one will sow tares among the wheat, Matt. xiii. 24.

When the gospel is preached with power, there are multitudes come to the profession of it, but after a while many of these fall to philosophical fancies, foolish dreams, vain fables, and idle speculations, loathing the plain gospel, the heavenly manna, as the Israelites did the manna that came down from heaven, this we find by experience: but let not this shake us from our steadfastness in the profession of the gospel. God hath appointed it to be so. Paul was confident that after his departure from the congregation in Miletus, grievous wolves would enter in among them, not sparing the flock, and that of their own selves should men arise, speaking perverse things, to draw away disciples after them, Acts xx. 29. If the apostle was confident in his time that it would be so, when he saw them under the pure discipline and government of Christ, under the charge of those ministers, teachers, and officers, whom the Lord Jesus Christ appointed over them, filled with those gifts of the Spirit, which were the fruit of his ascension; what wonder is it, if we meet with such?

Again, let not the abusers of grace cause you to dislike grace, or the doctrine of grace. By this the devil may take great advantage against thee for thy hurt, thou may'st have injurious thoughts of the grace of God, when thou eyeest some who abuse grace; but continue thou in grace, fall not from thy profession, nor dislike the preaching of it*, because thou observeest some who abuse the grace of God, turning it into wantonness.

* For none do, or can abuse it but such as conceive of it carnally; for it is the power of God unto salvation to every one that believeth, Rom. i. 16.

Remem-

Remember that in the times of the apostle, some gospel professors did walk so contrary to the gospel, that tender-eyed Paul could not speak of them without tears in his eyes, whose end was destruction, whose God was their belly, whose glory was their shame, who minded earthly things, Phil. iii. Yet these vile wretches would talk of grace, and the doctrine of Christ, knowing nothing rightly of grace, or Christ. And Jude doth acquaint us with some in his time, that were crept in unawares, turning the grace of God into lasciviousness. And he saith that they were ordained to this condemnation, (*παρακαταρτησονται*;) written down long before to this condemnation, so the word signifieth. We wonder to see a generation of men sprung up among us, that † make nothing of Christ or the father: we wonder to see men undervaluing and vilifying the grace of God, neglecting all Christian duties, and denying the word of God to be the word of God. But it was so in the apostle's times, there were such crept into their congregations: And why should it seem a strange thing unto us, that it is so now in these days of *Babylonish* confusion, and *Egyptian* darkness, seeing it was so in the bright days of light, in which the apostles lived, who prophesied, that in these latter days perilous times should come, and men should depart from the faith? That we may not stumble in our christian

† These were familists, who made light of Christ's death on the cross, under pretence of exalting the spirit's work; and there are many in this day, who under pretence of exalting the spirit's work, go about to establish their own inherent qualities, righteousness and performances, and so trample under foot the blood of the covenant; but let such observe, that the blood and spirit always go together, and can never be separated, and therefore their pretended exaltation of the spirit's work in sanctifying us in any other matter than the obedience and sprinkling of the blood of Jesus, is only dishonouring and denying him.

race at these abusers and scandalizers of grace, let us know that grace is grace though men abuse it: think not, that grace is not grace because it is abused: but know that the true doctrine of grace may and must be abused by wicked and ungodly men. As the spider sucks poison where the bee sucks honey: So where the saints suck sweetness and honey, the wicked and ungodly men suck poison. Where the godly fetch all their joy and comfort, delight and refreshment, there wicked men meet with their ruin and destruction.

The ways of God's truth and grace are right, and the just and faithful shall walk safely in them, but the transgressors shall fall therein, Hosea xiv. 9. Mark the place, and what God speaketh. In the same way in which the saint doth walk to salvation, the wicked shall stumble and fall into condemnation.

A libertine hearing the doctrine of grace sucks nothing but his bane from it. Though the word be *the savour of life unto life to them that believe*; yet is it *the savour of death unto death to some*, 2 Cor. ii. 16. I remember one faith of medicaments, that if they be given by a skilful physician, they are the helpful hands of God (*auxiliares dei manus*) but if by one that is unskilful, they are poyson. So the doctrine of grace, when it is skilfully apply'd, when the spirit of God teacheth us to make a right use of it, *it is the power of God to salvation*, as the apostle saith, *I am not ashamed of the gospel of Christ, which is the power of God to salvation, to every one that believeth*, Rom. i. 16. But when it is unskilfully apply'd, when the flesh only makes use of this doctrine of grace, and there is not the spirit of God to teach us to make a right use of it, we turn it into venom, and we are poison'd to our destruction. But let us not be offended at the doctrine of Christ for this. It hath been so formerly, it is so, and will be so. Nevertheless let us continue in the grace of God, and look up to God that we may continue in it.

I have one word now to speak unto those, who for the present are not apprehenders and partakers of this grace,
and

and shall conclude for this present : You see it is only by grace that you are saved ; it is only grace that brings salvation to the sons and daughters of men : Therefore if God hath convinc'd you that you are sinners ; now is the day of grace : now is the day of salvation. I will shew *a short and compendious, but a true way to happiness*, happy are all you *that believe what is brought to your ears* this day concerning God's free grace. God promised to *meet his people at the mercy-seat*, *Exod. xxv.* which was a type of Christ, and we can never meet with God to the salvation of our souls, but by meeting with his grace in the Lord Jesus. The law is the ministry of death, it is the gospel of grace which is the ministry of life and salvation ; look therefore beyond *the law*, which is *a ministry of condemnation*, *2 Cor.* Beyond thy own own righteousness, which is impurity to the eye of justice, beholding thee under the law : beyond thyself, who art an object of misery, horror, and confusion, and by a spiritual eye of God's own making, behold his grace in Christ for lost and undone sinners. Hearken to what God speaks to thee, he invites thee, exhorts thee, and beseecheth thee to be reconciled : he tells thee that thou canst not be justified by thy own works, but by his free grace, that thou art not to be saved by what thou hast done, but by what Christ hath done and suffered. Though thou hast broken the law, Jesus Christ hath kept it. *He is the end of the law for righteousness, for every one that believeth* in and by the grace of God. Behold God standing at the door of thy heart in the ministry of the gospel of grace and salvation, let the door of thy heart fly open unto him by believing, and he will feast thy soul. As Christ said to *Zaccheus*, so I may say to thee, who believest what I speak, *this day salvation is come into thine house*. God is the God of grace, therefore think not to please him by any thing but by eyeing of his grace. Christ is the son of grace, he came to reveal the grace of his father : If thou wouldest with *Simeon* take Christ and salvation in thine arms, grasp not thine own works for justification, but believe what is proclaim'd forth to the world concerning

cerning salvation only by grace. The Spirit is the Spirit of grace, and if thou believe thou shalt be assured of; and sealed to redemption by grace. *There is no salvation but by grace, and no apprehension of grace but by believing*, which is the next thing presented in the text to our consideration. Salvation is not by working, but believing; ye are saved by grace thro' faith. But we must be enforced to let alone the fuller enlarging of this point; until God shall give us another opportunity.



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SALVATION *only by Believing.*

A T H I R D S E R M O N

ON EPHES. ii. 8.

For by Grace are ye saved thro' Faith.

Being an Extract from the Works of
Mr. JOHN SIMPSON.

O! how hard and bitter is this to natural sense and reason, that she must strip herself naked, and forsake all which she feeleth and conceiveth, and must only depend upon the BARE WORD, specially, she conceiving and feeling quite the contrary? the Lord of his mercy help us with such a faith in our necessities, and at our last end when we strive with death, Luther's divine discourses, p. 22.

We do not separate faith from the Holy Ghost, which is the certainty itself in the WORD, and not without the WORD, but is given thro' the WORD, and not without it, Luther's divine discourses, p. 219.

To which is added,

Some useful Passages, extracted from the *divine Discourses* of that great Champion for the Faith, Dr. MARTIN LUTHER.

L O N D O N :

Printed by J. HART, in *Popping's-Court, Fleet-street*;
and Sold by J. LEWIS, in *Bartholomew-Close*,
near *West-Smithfield*; and at the *Tabernacle*, 1745.

SALVATION ONLY BY BELIEVING

S E R M O N

ON EPHES. II. 8.
For by Grace are ye saved thro' Faith.



Mr. JOHN

Of pure heart and bitter
tongue, that has not
all copied the fables and
depend upon the name
and faith were the
help us gain into a
our loss and seek our
divine discourses.
We do not separate
it the contrary
out the Word, but
not without it, Father's divine

To which is added,
Some useful Passages, extracted from the
vine Discourses of that great Champion
the Faith, Dr. MARTIN LUTHER.

L O N D O N

Printed by J. HART, in Popping-Court, Blackfriars;
and sold by J. LEWIS, in Bonhill-street,
near St. Dunstons; and at the

S E R M O N III.

EPHES. ii. 8.

For by Grace are ye saved thro' Faith, &c.

IT hath already been proved unto us, that good works cannot save us. And likewise the grace of God, for the salvation of sinners without works hath presented itself unto us, with the strength, sufficiency, and glory of it. It may now be questioned by some, by what means the grace of God in Christ may be applied unto ourselves, and apprehended by us? Our apostle doth fully satisfy us concerning this, affirming that it is not through working, but believing: *Ye are saved by grace, thro' faith.*

The apostle doth not affirm that we are saved (*διὰ τῆς πίστεως, propter fidem*) for our faith; for the worth, merit, dignity, or excellency of it: But (*διὰ τῆς πίστεως, per fidem*) through faith; faith being the gift of grace, by which grace is revealed, and applied unto us. Grace is the principal cause of our justification, faith is the organ or instrument given unto us by God, for the discovery and application of his grace unto our own souls. As no rational man (when he readeth those words of our Saviour to the woman, *who was diseased with an issue of blood, Matt. ix. 22. Daughter be of good comfort, thy faith hath made thee whole;*) would conclude, that because our Saviour saith that her faith did make her whole, that therefore she was not made whole by Jesus Christ, as the principal cause. So no spiritual man should conclude, that we are not saved by grace as the principal cause, because the apostle saith, *we are saved thro' faith.* Desiring therefore that that crown may stand fast, which God hath set upon the head of his own grace; I shall endeavour to shew you, that we are saved by faith, or through faith. We are not saved in a way of working,

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but believing. Thus God saved and justified the father of the faithful, to teach his sons in what way they are to expect salvation. God, in a vision, informeth Abraham that he was his shield, and exceeding great reward, Gen. xv. 6. *And he believed in the Lord, and he counted it to him for righteousness.* This was the oracle of truth, which Habakkuk, standing upon his watch, received from the Lord, Hab. ii. 4. *Behold his soul, who is lifted up in him, is not upright, but the just shall live by faith.* It is by believing, and not by working, that we are made just. (*Fides justos ab injustis, non operum sed ipsa fidei lege, discernit.* Aug.) Truth doth make a difference betwixt the just and the unjust, not by the law of works, but by the law of faith. The natural man knoweth no righteousness but what is by his own works. The spiritual man doth see himself righteous in believing. Thus our Saviour directed the ignorant Jews to the right way of righteousness, when they asked him what they should do that they might work the works of God, John vi. 28. This is the work of God, saith he, that ye believe on him whom he hath sent. If any enquire after salvation, let him know it is not by works. The plain way to salvation and justification, is only by believing, Tit. ii. *The grace of God bringeth salvation, teaching us to deny all ungodliness and worldly lusts.* He doth not say, that grace in the first place, teaches us to deny ungodliness and worldly lusts: but in the first place it brings justification and salvation through believing, and then secondarily the same grace teacheth us, to deny ungodliness and worldly lusts. After we have believed for salvation, the holy spirit is given, Ephes. i. 13. In believing we enter into our rest, Heb. iv. 3. keep the year of Jubilee, and see ourselves instated in happiness. Keep a christian sabbath. It is only in believing that we are brought to the enjoyment of that felicity, which is by the grace of God, and in Jesus Christ.

The Apostles, in their epistles, do not hold forth any truth more frequently than this, Gal. v. 6. *In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* And, Rom.

Rom. v. 1. Being justified by faith, we have peace with God, through Jesus Christ our Lord. When the keeper of the prison asked Paul and Silas what he should do to be saved, supposing salvation was only attainable by working, they did at once discover unto him his error and blindness, and acquainted him with the soul-saving truth of the gospel, assuring him that if he believed on the Lord Jesus, he should be saved, Acts xvi. 31. We find not rest in our spirits by the sight of our works, love, sincerity, labours, and endeavours; but by the sight of God's grace in Christ.

Having by these places of scripture, confirmed to you this truth, I shall now amplify it, by shewing unto you more fully, how it may be in truth affirm'd, that we are saved through faith. In the first place, it is by faith, and by faith alone, not by faith joined with works, but by faith without works. I deny not, but where true faith is, works will follow, yet salvation is only through faith without works. When we are brought into the bosom of the Lord Jesus, we enter not into the bosom of his love, by our love and faith together, but by faith which produceth love. Our eyes are shut to the beholding any thing in ourselves, and the eyes of our spirits are enlightened, to behold what is in God's grace, and the Lord Jesus. Consonant to this, is Paul's sweet and comfortable conclusion, *Rom. iii. 28. We conclude that a man is justified by faith, without the deeds of the law.* Love to God and his people, is a work commanded by the law; but according to Paul's conclusion of truth, we are justified by faith, without the deeds of the law. Therefore we are justified by faith, without love to God, or his people.

When God discovers his grace to a man, for his justification, he shews him, that, as his evil works cannot bring damnation unto him, so his good works cannot be available for his justification. That assurance of God's love, which some professors have got by the sight of their own works, being never illuminated in their understandings, to behold God's grace, in the light and beams of grace, is not the true assurance of the gospel, but the deceit, and lying divination of their own spirits, concern-

ing their own happiness ; for salvation is by faith without works.

The spirit of grace is never given to comfort us, until God hath stripp'd us of our own righteousness, works, and performances, and hath brought us to the throne of grace, to be justified by free grace, without any thing in ourselves, that may make us fit for justification and salvation.

The apostle doth lay down this as a truth seconded by his own experience, and the experience of all true saints, *Gal. ii. 16.* asserting, that *a man is not justified by the works of the law, but by the faith of Jesus Christ; even we* (saith he) *have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.* It is not (as the Papists say) that faith, which hath love joined with it, which they make the form of faith, by which we are justified, but it is by faith, without any works at all, by which we are justified, and have peace of conscience.

The second reason why it is thus by faith alone, is, because it is by grace ; unless we were justified by faith, we were not, we could not be justified by grace. This reason the apostle lays down, *Rom. iv. 16.* *Therefore it is of faith, that it might be by grace :* As if he should have said, unless you hold, that there is a justification by faith alone without works, you deny grace : if you will be justified by faith and works conjoined, you destroy grace. Therefore it is by faith alone that it may be by grace. When we have a true sight of grace, we see a sufficiency in that grace, to do us good for our justification and salvation, so that there is nothing needful, and necessary besides grace. In which respect *Luther* saith, that works are not necessary to justification, but pernicious to salvation : the gospel requiring faith only ; according to that of the apostle, *Gal. iii. 12.* *The law is not of faith :* the law hath nothing to do with believing, that doctrine which bids a man to believe that he may be saved, that is the doctrine of the gospel, the law biddeth us not to believe, but the man

man that doth it, shall live in it. The law bids us work, but the gospel bids us believe, not work, and believe, but believe only.

A man that truly believes, he sees not any holiness, or qualification in himself, that makes him more worthy of salvation than another man, he sees that he hath deserved damnation as well as any one, who is now in the place of torment, and yet he sees that such is the grace, the unspeakable grace of God to his poor soul that though he deserves to lie as low in hell as Judas, for his sin, yet he shall be raised as high as heaven, by the grace of the father, made known to him in Jesus Christ.

Brethren, if upon examination, you find that your joy, comfort, and assurance, have in the first place, proceeded from any works which you have in your selves, which make you conclude that you shall rather be saved than another man, your assurance is not a right assurance: But if your assurance be right, it is by believing that which is reported concerning the grace of God; that so salvation may be by grace.

It is possible for men to deceive themselves, in obtaining an assurance of God's love, and their happiness, (therefore I will a little digress to open this to the ignorant.) It may be thou takest comfort to thyself, by looking on works wrought by thyself, and not by looking on Christ: It may be thou conceivest, that thou lovest God, and from thence concludest, that God loveth thee, though thou hast not seen his free love to sinners; this is a bastardly assurance, brought forth by thine own lying spirit, and not the true assurance of the spirit of grace in believing. In a true assurance by faith, God hath the glory of his grace; but in this kind of assurance, God hath not the glory of his grace, therefore it is not a true assurance. Another deceiveth his soul, and thinketh he is in a good condition, because he resteth upon a promise of God. Christ saith, *Matt. xi. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.* A man doth apprehend himself to be heavy laden, and from the sight of his burden doth conclude he hath rest, and is in a good condition, but he deceiveth him-

self with a false persuasion ; for the promise is not made to the qualification of weariness, but to the comers to Jesus Christ. *Cain* was heavy laden with his sin, and it lay so heavy on him, that he concluded that the punishment was greater than he was able to bear, or else that his sin was greater than it could be forgiven, and yet died miserable without mercy. We find that the sin of *Judas* lay so heavy on him, that he repented that he had shed innocent blood, yet for all this he went to his own place.

Therefore if thy comfort and assurance come from a sight of what is in thyself, and not from the discovery of grace, as it is laid forth in the spirit of grace, thy assurance will not advantage thee in the day of wrath. Tho' God hath convinced thee of sin, and there may be some legal repentance and reformation wrought in thee, and something which thou mayst miscall a true love to God, thou canst not from the sight of these things rightly conclude that thou art in the love of God, before a discovery of free love be made forth to thee a sinner. For God doth not apply his grace or his Son to any man for justification, but through believing, that justification may evidently appear to the sons of men to be by his own grace. Which will appear, if in the third place we do more fully consider, that God doth save us thro' believing, that he may have the glory of his grace.

God, as he is glorious in his grace, by which he justifies sinners, so he will be glorify'd in the hearts and consciences of those who are justified by grace, that he may have the full glory of his grace, when he hath justified them. (*Non est quò gratia intret, ubi jam meritum occupavit*, Bern.) There is no room for the glory of God's grace, where the worthiness of our works hath filled up the place. Where the creature may have glory in his own works, there God loseth the glory of his grace. Where God doth any thing for the creature by grace, there it is not of our works, *otherwise grace is no more grace. If it be of works, then it is no more of grace, otherwise work is no more work*, Rom. xi. 6. Therefore God will not justify us in doing the works of the law,

law, in giving us a sight of any thing, that may make us more worthy of justification than other men; but he makes known his grace to us in a way of believing.

The property of faith is to empty the creature, and to discover the fulness of the creator. Our own works, they puff us up, but faith empties us. If we could be justified and saved by that which we have done, we might *boast* and rejoice in it *before God*, Rom. iv. 2. But because God will humble us, bring us low, lay us upon our faces in the dust, that we may see ourselves nothing, and see his grace all in all to us for our justification, therefore God justifies us only in believing. Faith lays the creature low, and sets the grace of God on high; that we may go to heaven admiring the grace of God to such sinners, such base and vile wretches as we are: therefore God will not justify and save us in the court of our own consciences, by the sight of our own works, but only by the sight of his own grace: thus it is said of *Abraham*, that *he stagger'd not at the promise of God by unbelief, but being strong in faith, he gave glory to God*, Rom. iv. 20. When God gives us to believe, and we stagger not at the promises of grace by unbelief; but *give credit to what he hath spoken and promised*; God hath that glory from us, that he will have from all those whom he intends to save. Unbelief robs man of his comfort, and God of his glory. By faith the creature is comforted, and the creator exalted: through faith man is emptied of self-confidences, and filled with God and his praises; therefore for this reason are we saved through faith.

Again, fourthly it is by faith, because it is only by believing that we behold the grace that is in God, by which he forgives sin. Man's happiness for the present doth not lie in the not having of sin, but in the grace of God not imputing sin. (*Nostra justitia est dei indulgentia.*) God's favour and indulgence is our righteousness. Thus the Psalmist doth describe the blessed man, *Psal. xxxii. Blessed is the man, whose iniquities are pardon'd, and whose sins are cover'd.* Hierome doth sweetly paraphrase upon those words, (*Quod tegitur non videtur, quod non*

videtur non imputatur, quod non imputatur non punietur) that which is cover'd is not seen, that which is not seen is not imputed, that which is not imputed shall not be punished. But by what is it that man beholdeth himself in this happiness? it is only by believing, and therefore we are saved through faith. We cannot see a non-imputation of sin by the grace of God, but by the work of the Spirit, in an act of believing; by which we are assured, that it shall go well with our souls to all eternity. And the great controversy is decided and determined in the spirit of a man, *whether he shall be saved, or whether he shall be damned.* No other foundation can be laid, than the grace of God in Jesus Christ our Lord, 1 Cor. iii. 11. And we cannot see this foundation, that we may be built upon it, but by believing. *Moses by faith saw him that was invisible. Abraham by faith saw the day of Christ, and was glad.* As by the eye of the body we see material objects, so by the eye of faith we see spiritual objects. The philosopher saith, that prudence is (*ὀφθαλμὸς τῆς ψυχῆς*;) the eye of the moral man, so faith is the eye of the spiritual man. By which alone God, and the things of God are beheld. (*ἢ μὴν θεὸν ἰδεῖν σὺν ἡμετέροις, Justin Martyr.*)

The sun was not changed when the blind man in the gospel, that never saw before, received his sight, and beheld it. It was the same before, and after his blindness: so Jesus Christ, the sun of righteousness, is the same yesterday, to day, and for ever in himself, and unchangeable in his love; in reference unto us. The change is only in us by faith, whom now we see, though formerly we beheld not his beauty, and because the righteousness and salvation of God is revealed by faith, Rom. i. 17. therefore we are saved by faith.

Fifthly, we are saved by grace, through believing: because if it were not only in an act of believing, the people of God could not have that firm, constant, and unquestionable assurance of their salvation which now they enjoy in a way of believing. When a man is to go unto a place by many several ways, which are not found out without some difficulty, he doth often doubt whether he is in the right way, or whether he is out of his

his way ; but when he is to go in one plain way, he is confident that he is not out of his way. So when a man goeth by the way of the law, and works for justification, he is in doubt whether he is in his right way for justification, the law pointing out many ways, and requiring many duties of him, that would be justified under it ; but the gospel pointeth only at Christ, and faith in him, for justification, so that those who walk in this way for justification, are confident that they are in the right way. The apostle doth lay down this plainly, *Rom. iv. 16.* where he saith, *it is by grace, and that by faith, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that that is of the faith of Abraham, the father of us all.* God hath not made the promise of salvation to the seed under the law, or that do any works of the law : but he hath made the promise to be gracious to poor sinners, in believing without the works of the law, to the end the promise might be sure. If there had been any thing else requir'd beside faith, the soul would be always restless and unsatisfied. If God should tie justification to works, men would be unsatisfied, because they would doubt whether some works were not undone, and then they would doubt of their justification ; therefore God hath not promised justification to any man who doth good works, or submits to any outward ordinance, but only unto him who closeth with his grace, in a pure act of believing. For God knows that so long as there is any thing joined with faith for justification, we shall be ready to question our justification : we may observe, that such professors who are not acquainted with the gospel, are unsettled in their spirits, when they doubt which is the true government, or external ordinances of the Lord Jesus. If they doubt whether they are baptized in a right way, or manner, they doubt whether they are justified ; their comforts and assurance do vanish away, when they are not fully assured, that they know, and are obedient unto all the commandments of the Lord Jesus.

The cause of this legalness in their spirits is, because they do not see salvation firmly settled upon him that be-

lieveth. The spiritual man beholdeth justifying grace in believing, without his obedience to commands for external worship, and good works : and doth live joyfully and comfortably in the sight of his justification, though he knoweth that it is possible, that he may be ignorant of many things ; which other christians may have the knowledge of. And in these days of darkness, contention, confusion and disorder, what man can have solid and lasting joy, who is ignorant of free grace for justification ? If it were necessary to the assurance of justification, to know whether the *Episcopal, Presbyterial, or Independent* Government, were the ordinance of the Lord Jesus ? whether sprinkling of children, or dipping of professing believers, were the institution of Christ, in the labyrinth of the controversies of our times ? how few would attain to an assurance of their justification ? How would poor creatures be perplexed, and disquieted in their consciences ? not certainly knowing in which of these ways they should walk for their justification and salvation. But that the promise might be sure to all the seed, *Rom. iv. 16.* To those who lived in the times of the law, as well as to those who live in these times of the gospel, salvation is promised not to workers, but believers, to all true believers in all ages and places, to us who live in the time of the *Babylonish* apostacy, as well as to those who were hearers of the apostles and members of those congregations which were gather'd and governed by them.

Sixthly, by faith the grace of God in Christ is applied unto us, and we are justified by it, as the spiritual instrument, formed by God in the spirit, for the application of Christ's benefits to our consciences. A man that lived in the time of the law, looking upon the blood of the sacrifices, did behold himself purg'd, purified, and sanctified in his flesh by it, *Heb. ix. 13.* So a sinner looking upon the blood of the Lord Jesus Christ, is applied unto him, and his conscience is *purged from dead works, to serve the living God, ver. 14.* Faith, though it be called a work, *2 Theff. i. 11.* (*ἔργον ὠρίαν*) yet we are not justified by it, as it is a work, or gracious quality, but as it is the hand of the Spirit, by which we receive,
and

and are made partakers of those treasures of grace, which are freely given unto us in Christ Jesus. Christ hath already done, what is to be done by way of satisfaction to the justice of his father, and hath already *made peace by the blood of his cross*, Col. i. 20. what he doth in us now, is to satisfy our consciences concerning our full redemption by him, that you in believing may be filled with peace of conscience; being persuaded that we are of the father in the son, *who by the father is made unto us, wisdom, righteousness, sanctification, and redemption*, 1 Cor. i. 30. Faith being nothing but a light coming from God and Christ, discovering God and Christ to our spirits, and uniting our spirits to God in Christ. By faith we believe what is recorded concerning the grace of God in Christ; as the prophet, to my apprehension holdeth it forth, in those expressions of his, *Isa. liii. 1. Who hath believed our report? and to whom is the arm of the Lord revealed?* In the latter part of these words, the prophet doth interpret the former part, he believeth *the report* of God, to whom *the arm of God*, that is, his son Jesus, *is revealed*: And when a man believeth in Christ, Christ is revealed to that man: Justifying faith doth remove prevailing doubts concerning our justification; the faithful beholding the all-righteousness of free-grace, and applying to his conscience the cleansing virtue of the blood of the Lord Jesus. Faith establishing the soul, *Isa. vii. 9. If ye will not believe, surely ye shall not be established*. The soul can never be firmly settled and quieted, but by believing. Unbelief doth question and doubt of the promises of *free grace* for justification, but when, in the power of faith, we are carried above it, with *Abraham*, Rom. iv. 20. we stagger not *at the promise through unbelief*; but the spirit is fixed, and stands *immovably* upon the truth of grace: God saith in the covenant of his grace, *Heb. viii. 12. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more*. He that believeth doth *set his seal* to the truth of God, in believing the promise, *John iii. 33*. He is confident that God is faithful, who hath made this promise to the children of men: and by believing the great and precious

precious promises of grace, he is *made partaker of the divine nature*, 2 Pet. i. 4. *By an heart of unbelief, we depart from the living God*, Heb. iii. 12. but by faith we draw near to God, and apply Christ to ourselves. An unbeliever doth not give credit to the truth of the general promises of God's grace, and so remaineth unjustified in his conscience; a believer in *faith nothing wavering*, James i. 6. doth give credit to what is reported. And the gospel cometh to him *not in word only, but in power, and the holy spirit, and in much assurance*, 1 Thes. i. 5.

Object. But some may be ready here to object this, against what I have deliver'd, that though I do acknowledge, that by faith, grace in Christ is applied unto us, yet in effect I say no more, than what I deliver'd before, when I proved, that by faith, the grace of God in Christ is first manifested, and made over unto us.

Ans. They misapprehend me, when they conclude, that I make faith only an assurance of, because I do maintain that it is the first evidence and witness of our justification. Faith doth assure, but it doth not only assure us of Christ, but doth apply Christ, and makes a difference between assurance and application, which I illustrate by this similitude. Suppose one should lie in prison for debt, his debts being paid and he not knowing it, and afterwards knowing that his debts were paid, he should rejoice in the news, and enjoy his liberty: this man doth not, by the news which he heareth, enjoy only comfort, but his liberty: so it is with us, before we believe, we lie in prison, and yet our debts are paid by Jesus Christ, when the news is brought by the spirit to the ear of the soul, we rejoice in hearing the news, but besides this, presently we enjoy our liberty, and all those riches which our surety, who hath paid our debts, hath bestowed upon us, so that by faith, tho' we are assured of God's love in the first place, yet we are not only assured, but likewise, Christ is applied unto us, we are united unto him, and do enjoy all things in him, and receive all good things from him.

We are saved by faith; because by faith we are not only enabled to believe the general truth of the gospel,
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concerning his grace to those who believe in him; but because thro' faith we are enabled to give credit to God's truth, and to rest upon it, *in reference and relation to ourselves.* Thus *Abraham*, who for the excellency and exemplariness of his faith, is worthily stiled *the father of the faithful*, did believe what God spake unto him, not only as a truth which might be beneficial unto others, but he looked upon Christ in reference to himself, *Gen. xv.* And saw his day, and seeing of it was glad: He looked upon God not only as a shield and great reward, but his shield and great reward.

By true faith we receive Christ, and his benefits for ourselves. *Paul* doth inform us, that his life in the flesh was by faith in the Lord Jesus, who loved him, and gave himself for him. Faith's sweetness doth lie in this, that by it we do not believe Christ to be a Saviour and righteousness, but our Saviour and righteousness. Therefore *Luther* affirmed, that the sweetness of christianity lay in pronouns. When a man can say *my Lord* and *my God*, and *my blessed Jesus*. This was the faith which the apostles preached, which will be manifest unto us, if we consider their intentions, when they exhorted men to believe. They did not intend that their hearers should believe in general, that Christ was the Saviour of the world, but that he was a Saviour to them. Thus *Paul* preached to the keeper of the prison, *Acts xvi. 31.* *Believe on the Lord Jesus, and thou shalt be saved, and thy house.*

Lastly, we are saved through faith; because by faith we hear the inward word of salvation. The word which soundeth to the outward ear, without this inward word, bringeth no salvation. As the philosopher told him, who reprehended him for publishing and divulging a book of philosophy, that he had published it, and he had not published it, his meaning was this, that it was so dark and mystical, that though it were published, yet it was not published to the ignorant and unlearned: so the gospel in the letter is published to men, and not published; they hear, and do not hear; they see, and do not see. But by faith we so hear, that our souls live by

by hearing, *Iſa. lv. 3. The dead, ſaith our Saviour, ſhall hear the voice of the Son of God, and they that hear ſhall live: (Fidei oculi ſunt Spiritus, per quem ſpiritualia videntur, Cypr.)* The Spirit is an eye to a believing man, by which he ſeeth, and enjoyeth ſpiritual things: we receive not the Spirit, by hearing the law, or doing the works of the law, but *by the hearing of faith, Gal. iii. 2.* Eternal life, and ſalvation is by hearing the inward word of life, ſalvation, and grace. God bids the prophet *Ezek. xxxviii. 5. to prophesy over the dry bones, that they might live.* The Lord Jeſus is the great invifible prophet, who propheſieth over dry bones, and dead-hearted finners, and by hearing inwardly the inward word of this prophet, they live in hearing and believing: And therefore it is ſaid, that we are ſaved by faith.

Having by theſe particulars acquainted you with my judgment, concerning our ſalvation through faith; I ſhall now by the ſame aſſiſtance of God's grace, draw ſome uſeful concluſions, from the premiſes, and ſo put a period to my diſcourſe for the preſent.

Fiſt, this doth diſcover unto us the uſefulneſs and excellency of the unfeign'd faith of the elect: As *Noah* was preſerved from the deſtruction which came upon the old world, by going for his ſafety into the ark, ſo by the foot of faith we walk into our ark, *Chriſt Jeſus*, for the ſalvation of our ſouls. The world of ſin is a diſmal *wilderneſs*, full of *fery ſerpents*; by faith we eye *Jeſus Chriſt*, as our *brazen ſerpent*, and ſet footing in the heavenly *Canaan* of God's grace, while the ſinful *Sodom* of the world, is deſtroyed with the rain of *fire and brimſtone*; by faith, like *righteous Lot*, we eſcape out of it; when with *Peter* we are ready to ſink and periſh in the ſea of ſin, by faith we touch the ſaving arm of the Lord Jeſus, and are preſerv'd; when we drink the deadly poiſon of ſin, by faith we take in *Jeſus Chriſt*, as *ἀντιφάρμακον*, or antidote, and the deadly poiſon doth not hurt us; but we are miraculoſly preſerv'd. Faith beholdeth *Chriſt crucify'd* before us, *Gal. iii. 2.* and evidently ſet forth, who hath nailed the law of works, our ſin, and death to his own

own cross, and we who deserved damnation, are saved through grace. Christ is the man, who is *an hiding place from the wind, and a covert from the tempest*, Isa. xxxii. 2. Sin is a noxious and a destroying wind; as wind in the caverns of the earth, is a cause of an earthquake; so sin is the cause of destroying earthquakes in the earthly hearts of men, but Christ is *our hiding place*, in which through believing we are safe. The devils infernal winds and blasts destroy many a soul, with which he filleth it with hellish errors, and impieties to its destruction, *Acts* v. 3. Christ filleth his people, by breathing upon them in the spirit of grace for their salvation; but Christ is a shelter from the infernal blasts of satan: And while carnal, and unbelieving men are, as a ship under sail, and the devil unto them, is as a powerful wind, violently blowing them to destruction, *Acts* xxvi. 18. Christ, by enabling his people to believe, doth blow them with the pleasant gales of his sweet spirit, to the havens of peace and safety. Though there are infectious, and destroying winds upon earth, yet there are none in heaven, so though the men of the earth, are infected with the winds of sin and satan, to their ruin; yet they who live in the heaven of God's grace by faith, Jesus Christ is a defence unto them. When darkness and tempests are in the spirits of men, from the law which they have broken, Christ, who *rebuked the tempests of the sea*, Mat. viii. 2. doth rebuke (*tempestates mentis*, Hier.) the tempests of our troubled minds and consciences; and by believing there is a great calm in the soul. Sin in the soul is like *Jonah* in the ship, which bringeth a tempest with it, but Christ, through faith, doth cast this tempest-raiser into the sea of his father's grace, and the soul is quieted, and filled with joy, and peace in believing. The philosopher saith, that logick to a rational and learned man, is the instrument of instruments, (*ὄργανον τῶν ὀργάνων*) without which he shall make little proficiency in other arts and sciences. So faith is the organ, or instrument to the spiritual man, by which he is made partaker of the wisdom and spirit of the

the Lord, in which he is to do all things, and without which he can do nothing.

Secondly, this discovers the reason why the devil and his agents do so much oppose the doctrine of faith, and the preaching of it. He is an enemy to man's salvation, and therefore he is an enemy to the doctrine of faith, through which we are saved. The devil doth what he pleaseth to those who are without faith, as being unable to resist him. Unbelieving men are like the *Israelites* without a shield, or spear to defend themselves, *Jude* v. 7. And the devil doth lead them captive at his will, *2 Tim.* ii. 26. (*ἡγενησάμενοι*) as wild beasts are master'd and ruled by those who have taken them in a snare, or net, (so the word signifieth) but when we believe to salvation, we are furnished with power to oppose him, who seeketh our damnation; when we believe we are armed against his encounters, and fitted against his opposition. Faith is the soul's defensive shield, by which all his *fiery darts are quenched*, *Eph.* vi. 16. and therefore it is that he doth always raise opposition, persecution, and reproaches against the doctrine and professors of faith.

Thirdly, this which hath been delivered, may be for the strengthening of the faith, and the increasing the comforts of those who have laid hold of salvation by a lively faith on Jesus Christ. Comforts are increased by the same means, by which they are wrought at the first. And therefore the apostle prayeth for the *Romans*, that the Lord would fill them with all joy and peace in believing, *Rom.* xv. 13. Our comforts are low, because our faith is weak. Comfort floweth in, by renewed acts of faith, or by continual believing. Satan would rob us of our comfort, by *wrestling faith, which is our shield, from us*, *Ephes.* vi. 16. And this is one way in which he doth labour to weaken the faith of the saints, by suggesting this unto the saints, that *salvation is not only through faith*. But against this temptation, and all his other fiery darts; we may hold forth this buckler of truth: *That we are saved by grace through faith*. Answer him therefore from
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this truth, and he will be silenced; *Resist him in believing this truth, and he will flee from thee*, James iv. 7. And the spirit will fly into thy soul to comfort thee. So long as *Abraham* lived, he lived as a justified man by faith. So long as *Paul* lived, he lived by faith in the son of God, Gal. ii. *We die rather than live, when we are not under the power of the spirit, enabling us to believe.* We lie down either in the bed of carnal security, or fall under the bondage of the law, when we step aside from the plain doctrine of salvation by faith in our Lord Jesus. And therefore the flesh and the devil, the great enemies to a saint's comfort, do join themselves together to oppose the doctrine of faith. Satan knoweth that faith and works are inconsistent in point of justification. And when he observeth that we are in some measure convinced, that salvation is by faith; he endeavours to persuade us, that it is by faith and works; and would divide our justification between faith and works. As the harlot cried out, 1 Kings iii. 26. concerning the child, *Neither mine nor thine, but divide it*: So the devil would have us divide our justification, and attribute half of it to faith, and give the other part to works. But the believing man seeth that there is salvation in Christ, and not in any other, and that *no other name under heaven is given among men whereby they must be saved*, Acts iv. 12. And that we rest upon this name for salvation only by faith. *In Christ we have boldness and access, with confidence by the faith of him*, Eph. iii. 12. (προσᾶρτυνῶν ἡ πίστις τοῦ Χριστοῦ) We are manuduced and led by the hand, as it were, with persuasion of Christ's goodness to us by faith in Christ. Continue in that faith by which *Paul* was justified, who believed that Christ loved him, and gave himself for him, and thy comforts and peace shall be continued unto thee. It is *Melancthon's* observation, that the word πίστις, which we translate faith, doth most usually signify a firm assent unto a thing (*usitatissimum est πίστις pro firma ascensione dicere*) doubting is that which is contrary to faith, James i. 6. *Believe therefore strongly, and thou shalt have a strong peace*, Rom.

Rom. v. Believe that there is no remission of sin but by God's indulgence, but believe this withal, that by him thy sins are forgiven thee (*Sed adde ut credas & hoc, quod per ipsum peccata tibi donantur, Bern.*) This is the faith which bringeth peace and consolation to the soul.

By this we are brought from sin, to Christ's righteousness, from mount *Sinai*, to mount *Sion*, from the dominion of the law, to the region of grace, from bondage to liberty, from death to life, from the fear of hell, to the assurance of heaven and happiness. *Archimedes* was so delighted in the study of the mathematicks, that when the enemy who besieged the place where he lived, broke in unto it, he heard not the noise and shouting of the soldiers, nor the cries of the people. So the soul that by faith liveth in Jesus Christ, shall be carried above the noise and troubles of the world, and shall enjoy peace in Jesus Christ. Let us therefore wait in the heavenly *Jerusalem* for more of the spirit by faith.

In the last place, here is a foundation of salvation, for all that have ears to hear, and hearts to entertain the report, which you have heard of God's grace, which is manifested to sinners through faith. Let not any man go away with a heart of unbelief: but the Lord open your ears and hearts as he did *Lydia's*, that you may believe what is reported: For truly, if you believe what I have deliver'd, you may go away rejoicing, and assured of God's grace, beholding your names written in the book of life. The true gospel believed will remove all objections against your peace, and all doubtings out of your spirit. If as children of *Abraham*, ye believe as he did: Salvation will lie down in your bosoms, and the true God in Jesus Christ will give you an answer to whatsoever you can object and bring against your own salvation and justification. It is not the sight of sin that shall take away your comfort, but you shall rejoice that *Jesus Christ did die for sinners*: It is not the want of works that shall send you away without assurance or justification, but you shall see, that you have good right, to lay hold upon Jesus Christ, though you have no works, because he justifies

fifies none but those that have no works before justification. The true God is not a justifier of the holy and righteous, but of the ungodly. God knoweth that the wisdom of the proud flesh doth strongly perswade sinners to seek salvation in themselves and their own works. The jaylor's question, *Acts* xvi. *What shall I do to be saved*: And the ruler's quere, *Luke* xviii. 18. *What shall I do to inherit eternal life*; is in the heart of every natural man, who is perswaded that there is an eternal life. Man thinketh that as he became miserable by his evil works, that so he must be made happy by his good works. And therefore God hath given his law which requireth perfection, to bring down the pride of the flesh (*ad domandam superbiam*, Aug.) and confidence in our own works; and discovered his free favour to the worst of sinners in the gospel. God hath blocked and stopped up all other ways to life, besides the way of his grace in Christ: and hath left this way open for the worst of sinners to turn in unto it for salvation. So that as good works cannot save us without Christ, (being but glittering and gilded sins) so evil works cannot prejudice the salvation of him who cometh to Jesus Christ: as *David* in the cave of *Adullam*, *1 Sam.* xxii. 2. *Entertained all such who were in distress, and every one that was in debt, and every one that was discontented; and became a captain over them.* So Jesus Christ, of whom *David* was a type, doth entertain all distressed consciences, indebted sinners, discontented malefactors; and becometh the captain of their salvation, *Heb.* ii. He knoweth how unwilling impurity is to come to him, who is purity: what enemies we are to our own salvation: what fools we are to run to those who cannot help us; like *Ephraim*, who when he saw his sickness, went to the *Assyrian*, who could not heal him, *Hos.* v. 13. and therefore he publisheth proclamations of his Father's grace to poor helpless sinners: And bringeth sin-wounded miscreants out of the wilderness of sin and misery, to the heavenly *Canaan* of peace and holiness through faith in his name. He seeth that we are ready to catch hold of the law and our own works, like unto men who

are ready to sink in the water, who will get hold of rushes or straws or any thing upon the surface of the water, which cannot save them: and therefore he reacheth forth his strong arm of salvation for to help us, and bids us to hold fast by him, and assureth us of life and salvation.

He keepeth open house, and inviteth all sorts of sinners to lay hold of the grace of his Father in him. *He beseebeth us to be reconciled to his Father, 1 Cor. v. 20. He assureth sinners, that whosoever will, may drink of the waters of life freely, Rev. xxii. 17.* He compareth himself to a running river, out of which every poor traveller may drink freely, no man demanding or requiring any thing for what he takes. *He doth set captives free, not for price or reward, Isa. xlv. 13.* not for their works. Though we have sold ourselves for nought, yet he assureth us that we shall be redeemed without money or price, Isa. lii. 3. He having paid (a λῦτρον) the price or money for our redemption, and assuring us now in his word of truth that there is salvation for us without our merits by faith in him. Therefore let those who want joy and comfort, come to the promises, and take Christ in a promise; such who have been misled, and not set in the right way to salvation and justification, let them be convinced that this is the right way, be assured of salvation by grace, Christ dying not for the righteous, but for the ungodly; be persuaded that *Jesus is not a Physician for the whole, but for the sick, Mat. ix. 12.* Sin is the soul's sickness; thou art a sinner, art sick, and may'st come to Christ, not as one that is well, but as one that is sick. Christ is a chyrurgeon that is able to cure the greatest wounds; therefore he hath set up his bills, and bids all to come, and he will reject none. We may with the woman in the gospel, spend all that we have upon other physicians, and be nothing profited. There is health for us, only by coming to Jesus Christ. Therefore if other physicians have been physicians of no value, while they have bid you seek justification and assurance in the sight of your own works, and not in the sight of God's grace: Hear this day what the Lord Christ saith

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to your souls, he professeth *that he calleth not the righteous, but sinners to repentance.* Hear him, *Hear, I say, and thy soul shall live,* Isa. lv. 3.

I remember that some physicians have been highly commended that have been able to cure their patients speedily and safely, and without any great torment. Now the Lord Jesus Christ is a most admirable physician in these three respects.

1. He can speedily cure and heal us, whatsoever our wounds are : If there were but one wound and sore from the crown of the head to the sole of the foot; if we were made up of nothing but sin, the Lord Jesus Christ is able to cure us speedily, he is excellent in this respect. Touch him, and the bloody issue of thy soul is immediately cured. He can say to thee as once he said to *Zachæus: This day salvation is come to thy soul.* If he lay the plaister of his father's grace upon thy sinful soul, thou shalt be immediately cured.

Secondly, Christ cures safely, there is no danger in taking that which Christ prescribes. If Christ tell you that his Father justifies ungodly ones ; and that he is the Saviour of sinners ; you may believe him, and put your life in his hand : he will not cozen and cheat as some mountebanks, that give that which kills, when they confidently promise health. If Christ promises to heal, he will give that physick which shall effectually help us. He will not give that unto us which shall hurt us. If he had thought the doctrine of grace would have hurt men; he would never have commanded it to be preached. If he had thought that the doctrine of grace would only have opened a door to libertinism and licentiousness, he would not have given his apostles commission to preach the gospel to every creature. Though men in their *carnal apprehensions* think there is danger in the medicines of Christ. Those who have had experience of him can assure you that he is a matchless physician : there is no danger in that which he gives : there is no way to salvation but by believing without working ; use this physick of his, apply this plaister to thy soul, and thou needest not to fear ; whom he cures, he cures with abundance of safety : I dare assure thee that he will heal thee.

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In the third place, physicians are commended, that cure without tormenting their patients much: And such a physician is Jesus Christ. He comforts our hearts with gospel cordials while he cures us. There is sweet comfort in the healing of the Lord Jesus Christ: he so heals thy wounds and diseases, that thou shalt have delight and comfort while he heals thy soul, and gives a plaister to thy putrified rotten spirit. The Lord Jesus Christ doth not prescribe a tormenting remedy that is worse than the disease: but when Christ heals, he comforts, he so cures, that he ravisheth the soul with joy unspeakable, and full of glory. Wherefore come to Christ, you who have spent all, and suffer'd much; and have lain under a spirit of bondage 20 or 30 years, here is healing, look to the physician the Lord Jesus Christ; he will cure you speedily and safely, and with delight to you. In brief, it is an easy and compendious way to heaven, when God gives you believing hearts.



Passages extracted from Dr. Martin Luther's divine Discourses.

Of the Holy Ghost. p. 147.

WE do not separate the Holy Ghost from faith; neither do we teach that he is against faith; for he is the certainty itself in the word, that maketh us sure and certain of the word, so that without all wavering or doubting, we certainly believe, that it is even so and no otherwise, than as God's word saith and delivereth unto us. But the Holy Ghost is given to none without the word, (saith Luther) but through the word.

At the same time of this discourse, Dr. Hennage said to Luther, Sir! where you say that the Holy Spirit is the certainty in the word towards God, that is, that

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a man is certain of his own mind and opinion; then it must needs follow, that all sects have the Holy Ghost, for they will needs be most certain of their doctrine and religion.

Hereunto *Luther* answered him, and said, *Mahomet*, the Pope, and Papists, the *Anabaptists*, and other sectaries, have no certainty at all, neither can they be sure of these things; for they depend not on God's word, but on their own righteousness; they have nothing upright, they construe and make glosses, they understand God's word according to their human and natural sense and reason. And when although they have done many and great works, yet they stand always in doubt, and must think thus, Who knoweth, whether this which we have done be pleasing to God, or no? or, whether we have done works enough or not? they must continually think with themselves, we are still unworthy, &c.

But (said *Luther*) a true and godly christian (between these two doubts) is sure and certain, and faith, I regard nothing these doubtings; I neither look upon my holiness, nor upon my unworthiness, but I believe in Jesus Christ, who is both holy and worthy; and whether I be holy or unholy, yet I am sure and certain, that Christ giveth himself (with all his holiness, worthiness, and what he is and hath) to be mine own.

Wherefore is he called a Witness? p. 150.

A Nswer: Because he beareth witness only of Christ and of none other; without this witness of the Holy Ghost concerning Christ, there is no true nor constant comfort. Therefore (said *Luther*) it resteth all on this, that we take sure hold on this text, and say, I believe in Jesus Christ, who died for me, and I know, that the Holy Ghost (who is called, and is a witness and a comforter) doth preach and witness (in Christendom) of none besides, but only of Christ, therewith to strengthen and comfort all sad and sorrowful hearts. Therein will I also remain, and will depend upon none other comfort.

Luther to Brentius. p. 213.

AND I, my loving *Brentius*, to the end I may the better understand this case, do use to think in this manner, namely, as if in my heart were no quality or virtue at all, which is called faith and love, (as the sophists do speak and dream thereof) but I set all on Christ, and say, my *formalis justitia*, that is, my sure, my constant and compleat righteousness (in which is no want nor failing, but is, as before God it ought to be) is Christ my Lord and Saviour. To the end in such sort I may make myself free, and may work myself out of the sight of the law and of works, yea also out of the sight of that Christ, who seemeth and by me is understood to be (as it were) either a teacher, or a giver, I say, I will not know such a Christ, but I will have, that Christ himself is my gift and doctrine, and that in him I have all, as he saith, *I am the way, the truth, and the life*. He saith not, I shew or give the way, the truth, and the life, as if he wrought in me, and nevertheless were out of me elsewhere: No I will have none of that, but he shall be in me, in me he shall remain, speak, &c. to the end there be in him (in Christ) the righteousness which is acceptable before God. Farewel,

Martin Luther.

Of the Errors which the Sectaries do hold concerning the Word of God. p. 12.

Bullinger said once in my hearing, said *Luther*, that he was earnest against the anabaptists, as contemners of God's word, and also against those which attributed too much to the literal word, for, said he, such do sin against God and his almighty power; as the Jews did in naming the ark, God. But, said he, whoso holdeth a mean between both, the same is taught what is the right use of the word and sacraments.

Whereupon, said *Luther*, I answered him and said: *Bullinger* you err, you know neither yourself, nor what you hold; I mark well your tricks and fallacies: *Zuing-*

lius

lius and *Oecolampadius* likewise proceeded too far in this your ungodly meaning: But when *Brentius* withstood them, they then lessened their opinions, alledging, they did not reject the literal word, but only condemned certain gross abuses. By this your error, said *Luther* to *Bullinger*, you cut in sunder and separate the word and the spirit; you separate those that preach and teach the word, from God who worketh the same; you also separate thereby the ministers that baptise, from God who commandeth it; and you think that the Holy Ghost is given and worketh without the word, which word you say, is an external sign and mark that findeth the spirit, which already and before possesseth the heart. Inasmuch, according to your fancies, that if the word findeth not the spirit, but an ungodly person, then it is not God's word, whereby you define and hold the word, not according to God who speaketh it, but according as people do entertain and receive it. You will only grant that such is God's word which purifieth and bringeth peace and life; but seeing it worketh not in the ungodly, therefore it is not God's word. You teach that the outward word is like an object, or a picture, which signifieth and presenteth something; you measure the use thereof only according to the matter, like as a human creature speaketh for himself, you will not yield, that God's word is an instrument through which the Holy Ghost worketh and accomplisheth his work, and prepareth a beginning to righteousness or justification. In these errors are you drowned, so that you neither see nor understand yourselves.

A true Christian (said *Luther*) must hold for certain, and must say: that word which is delivered and preached to the wicked, to the dissemblers, and to the ungodly, is even as well God's word, as that which is preached to the good and godly upright christians. And that word, whether it produceth fruit or not, is nevertheless God's strength, which saveth all that believe thereon.

Page 13. But whereas (said *Luther*) the word produceth not fruit every where alike, but worketh severally

rally, the same is God's judgment, and his secret will which from us is hid, we ought not to desire to know it. For *the wind bloweth where it listeth*, as Christ saith, we must not grapple nor search after the same.

That God himself speaketh by his Word, and that his Word is powerful. p. 18.

IS it true (said *Luther*) that God speaks himself with us in the holy scriptures? Then thou that makest doubt thereof, must needs think in thy heart that God is a liar, and such an one that speaketh a thing and performeth it not. But thou may'st be sure, when he openeth his mouth, it is as much as three worlds. God also, with one only word did mould the whole world, *Gen. i.* In *Psal. xxxiii.* it is said; when he speaketh, it is done, when he commandeth it standeth fast.

We must make a great difference between God's word, and the word of a man. A man's word is a little sound, which flieth into the air and soon vanisheth; but the word of God is greater than heaven and earth, yea it is greater than death and hell; for it is the power of God, and remaineth everlastingly; therefore we ought diligently to learn God's word, and we must certainly know and believe that God himself speaketh with us.

10 FE 60

That without Faith, God himself is unprofitable. p. 222.

WHEN God speaketh a word, then we ought to believe it; for neither God himself, nor the Holy Spirit is any way profitable, but only in and by the word. What availeth it the devil (said *Luther*) that acknowledgeth God to be his Lord, whenas he believeth not that God is gracious unto him?

F I N I S.

Abraham's STEPS OF FAITH:

WHEREIN IS

Set forth the true Faith of the Children of
GOD, according to the Scriptures, and the
Way wherein is imputed the Righteous-
ness of JESUS CHRIST to poor Sinners.

Extracted from *the Discovery of the most dange-
rous DEAD FAITH,*

By the Reverend

Mr. J O H N E A T O N, A. M.
of Trinity College, Oxon.

*Abraham believed God, and it was counted unto him
for righteousness, and was the father of them who
were not of the circumcision only, but also of them
who walk in the steps of that faith of our father
Abraham which he had, yet being uncircumcised;
Rom. 4. 3, 12.*

To which is added,
Free SALVATION defended, and several
common OBJECTIONS answer'd.

L O N D O N:

Printed by J. HART, in *Popping's-Court, Fleet-
street*; and sold by J. LEWIS, in *Bartholomew-
Glose, West-Smithfield*; and at the *Tabernacle,*
near *Moorfields*, 1745.



READER.

AS I ~~read~~ the following little piece, and saw the true faith so clearly taught, and the righteousness and free mercy of Jesus Christ, so plainly declared according to the Prophets and Apostles of the Lord, I thought it a good way, to reprint it, and put the churches in mind of that most wholesome doctrine from which they are unhappily fallen, and to stir them up to contend for the faith once delivered to the saints, and to recover their first love: In the most sincere, and humble manner therefore I recommend this to all the followers of Jesus Christ: In whom I am, their very unworthy, yet happy

brother and servant,

Lond. Feb. 16,

1744-5

J. CENNICK.

Abraham's Steps of Faith.

The two main saving points of religion, the deep consideration by God's holy Spirit, and thorough marking whereof, causeth our true conversion, peace of conscience, and assurance of free salvation by Jesus Christ.

Being the expresse word of God, and the established doctrine of our church, at the restoring of the pure gospel of Christ into this land; enjoined to the ministers of England, by the godly authority, and publick consent of parliament, to be taught to the people for suppression of errors and popery, for the quieting of consciences in the matters of religion, for the beating down of sin, and all viciousness of life out of the land: consisting of these two main points, mention'd *John xvii. 3. This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent.*

First, that the filthiness of sin is such to God's infinite, pure, and righteous nature, that God cannot but detest, curse, and abhor the creature that hath any sin in his sight, as these, and such like scriptures teach, *Isaiah 59. 2. Deut. 27. 26. 2 Pet. 2. 4. Rom. 5. 12. Deut. 28. 15, to 20.* Because sin being spiritual high treason against the highest majesty, *1 Sam. 15. 23.* and the image of the devil, doth make the creature spiritually foul, filthy, loathsome, and abominable in God's sight, though no curse and punishment should follow upon the same, as these and such like scriptures teach, *Job 15. 15, 16. Hab. 1. 13. Mark 7. 20, to 25.* Yea, and makes the best good works of the children of God to be sin, and all their righteousness to be as foul, filthy, menstruous rags, as these, and such like scriptures teach, *Rom. 7. 18. Isaiah 64. 6. Rom. 3. 9. Gal. 3. 22.* And we must look so deeply into the truth of this first point, that we be thoroughly affected with the same, as the prophet *Isaiah* was, chap. 6. 5. the neglect whereof

is the main cause that the huge multitude, yea of many zealous workers, do perish in the *dead faith*: because they know not God, that is, his righteousness, that is, his holy and righteous nature, wherein we were most blinded by the fall of Adam, *Isaiab* 46. 12, 13. this is the first point.

The second point is, that by the power of God's imputation we are so cloathed with the wedding-garment of Christ's perfect righteousness, that all our sins being done away, and abolish'd out of God's sight, we and all our works are freely made of unjust, just before God, that is, perfectly holy and righteous, by faith only without works, as these and such like scriptures do teach, *Dan.* 9. 24. *Isaiab* 45. 24, 25. *Isaiab* 53. 11. *Rom.* 5. 16, 17, 18. *2 Cor.* 5. 21. *Rom.* 5. 19. *Rom.* 3. 23, 24, 28. *Tit.* 1. 15.

Hereby we may see, that the parts of free justification are two: First, that by the blood and wedding-garment of Christ's perfect righteousness, all our sins are done away and abolish'd, not out of us, *1 John* 1. 8. (that we may live by faith) *Gal.* 2. 20. but from before God, or out of God's sight, *1 Col.* 2. 22. and we and all our works are made pure and clean, as these and such like scriptures teach, *Isaiab* 44. 22. *John* 1. 29. *Isaiab* 43. 25. *1 John* 1. 7. *Rev.* 1. 5, 6. *Heb.* 9. 26. *Acts* 10, 15. *Acts* 15. 8, 9. *Heb.* 1. 3. and 9. 13, 14. *Col.* 1. 22. And this was the prophet *Isaiab's* remedy against the filthiness of his sin in God's sight, chap. 6. 6, 7.

Secondly, that the same wedding-garment of Christ's perfect righteousness doth also make us, and all our works of unjust, just before God, that is, perfectly holy and righteous, *freely* without our perfect workings, as these and such like scriptures teach, *Isa.* 61. 10. *Rom.* 3. 21, 22. *Eph.* 5. 26, 27. *Rom.* 5. 17, 19. *Rev.* 3. 18. *Col.* 1. 22. and 2. 10. *Rom.* 8. 4, and 9. 30. *Heb.* 10. 14. And mark how I say, not only we our persons, but also all our works, both natural, civil, and religious, which by their imperfections are in themselves foul and filthy, are by free justification made so pure and clean, yea, so perfectly holy and righteous, and thereby so acceptable and perfectly well-pleasing to God, that they are all (as I said) both natural, civil, and religious actions, like the excellent sacrifice of righteous *Abel*, and works of *Enoch*, *Noah*, *Abraham*, as these and such like Scriptures teach, *Heb.* 11. 4,

5; 6, 7, &c. 1 *Pet.* 2. 5. *Heb.* 13. 16. *Act.* 15. 9. *Hos.* 14. 2. *Heb.* 13. 15. *Pbil.* 4. 18. *Heb.* 13. 20, 21. This is the kingdom of heaven set up here on earth by Christ, so much spoken of in the gospel, *Matt.* 11. 41, 12. *Matt.* 6. 33. *Rom.* 4. 17, 18. this is to know Jesus Christ, whom the Father hath sent, *John* 17. 3.

Now God will have this benefit of Christ's righteousness, justifying both our persons and works, to be received and enjoyed by faith only for divers Reasons. First, that it may be free, only for taking it by faith. Secondly, that it may be to the praise and glory of his grace, *Eph.* 1. 4, 5, 6. Thirdly, that he that glorieth, may glory only in the Lord Christ, *isa.* 45. 25. 1 *Cor.* 1. 30, 31. Fourthly, that none may boast, but be humbled in his best works, *Eph.* 2. 9. *Rom.* 7. 24. Fifthly, that the promise of inheritance of righteousness and life might be sure to all the seed, *Rom.* 4. 16. Sixthly, and especially because none shall be saved but the true children of *Abraham*, as these scriptures teach, *Rom.* 2. 28, 29. *Rom.* 4. 11, 12, 16. *Gal.* 3. 16, 29. But none are the true children of *Abraham*, but such as walk in the steps of the faith of their father *Abraham*, *Rom.* 4. 12. Therefore it is exceeding needful, yea only necessary to know what those steps are; hereof the apostle doth diligently describe unto us the justifying faith of *Abraham*, *Rom.* 4. 17, to 22. that we may not be ignorant except we will be wilful in our own just damnation, what those steps of *Abraham's* faith were, which were these four.

The first step is the foundation and ground of *Abraham's* faith; namely, that he believed in him that quickens the dead, and calleth those things that be not, as though they were, *Ver.* 17. that is, he makes the things that be not to have as true a being before himself, by his call, or as he calls them, as if they had a visible being to our eyes; and so faith is a true substance and being of things that are not seen, *Heb.* 11. 1. This is the first step.

The second step is the battel of his faith, namely, that *Abraham* against, or contrary to hope, believed under hope, according as it was spoken: so shall thy seed be, *Ver.* 18. that is, contrary to all hope of what he saw and felt in himself, in that he was as good as dead to the having

of children, and yet he believed under hope of God's word, according as it was spoken; not that he, notwithstanding his deadness to children, should yet have three or four children: but, thou art so fruitful before me, that thy seed shall be as the stars of heaven for multitude: in this was the battle of his faith, in that against hope he believed under hope.

The third step is the victory of his faith, namely, that he not weak in faith, considered not, but pulled back his eyes from his own body, now dead, and thereby impossible to reason to have children: and also, considered not the deadness of *Sarah's* womb, who was more unlikely to have children than he; neither did he doubt of the promise of God by unbelief, but was strengthened in faith: and thus got the victory in his faith, *Ver. 19.*

The fourth step is the triumph of faith, namely, that he gave glory to God, that is, confessed in his heart the truth of God speaking, though he spake impossible things to reason, and present sense and feeling; and also glorified the power of God as all-sufficient to do impossible things as he had spoken it. Being fully assured that he which had spoken, though it seemed never so impossible, must needs be true of his word, and also was able to do it. Because he hath power enough to do all impossible things to reason, and so gave glory to God, *Ver. 20. 21.* and therefore it was imputed unto him for righteousness, *Ver. 22.*

Now this was not written for *Abraham* only, that it was imputed unto him for righteousness, *Ver. 23.* but also for us, to whom it shall be imputed for righteousness that trust in the death of Christ, for the abolishing of our sins; and in his resurrection for our free and full justification, whereby as the true sons and daughters of *Abraham* we do imitate in our free justification *Abraham's* faith, and so do walk in the steps of the faith of our father *Abraham*, thus or after this manner.

First in the foundation and ground of our faith of free justification, namely, to believe in God, that by imputing his son's righteousness, quickens them that are dead in trespasses and sins, *Ephes. 2. 5.* How? by making us that are not just and righteous, to be by his call, as truly and perfectly just and righteous, as if we did see and feel ourselves
perfectly

perfectly holy and righteous in outward sense and feeling, and this is the foundation and ground of our free justification, which causeth the substance and very being of free justification, to be in us, *Rom. 3. 26.* though we do see no such things with bodily eyes, *Heb. 11. 1, 3.*

Secondly, follows the battle in our faith of free justification, that we contrary to all hope of what we see and feel in ourselves, whereby we see and feel our own righteousness to be as filthy menstruous rags, *Isa. 64. 6.* do yet believe under hope of Christ's righteousness, that we of unjust are made just before God, that is, our bodies and souls are made perfectly holy and righteous from all spot of sin in the sight of God freely without works according to that which is spoken, *As by the disobedience of one man many were made sinners; so by the obedience of one shall many be made righteous,* *Rom. 5. 19.* according as it is spoken, *The blood of Jesus Christ the son of God doth make us clean from all sin,* *1 John 1. 7.* this is the battle in the faith of our free justification, that against hope we believe under hope.

Thirdly follows the victory, that we not weak in faith do not consider, but pull back our eyes from the free consideration of our bodies which we feel dead in sin, *Rom. 7. 24.* nor yet consider the deadness of our natures by original corruption dwelling in us, like *Sarah's* unfruitful womb: neither will we doubt of this justifying promise by unbelief, but be strengthened in faith, that our bodies and souls are made perfectly holy and righteous in the sight of God freely. And thus we get with *Abraham* the victory in our faith of free justification.

Fourthly follows the triumph of faith of free justification, that we give glory to God; being fully assured that he which hath spoken it, that by his son's blood he hath made us pure and clean, yea perfectly holy and righteous, *Heb. 10. 14. Col. 1. 22.* must needs be true of his word; and also able to do it, because he is almighty and hath power sufficient to do all things, to reason, sense, and feeling impossible, *Matt. 19. 26. Luke 1. 37.* and so gives glory to God, which is the religion of religions, the worship of worships, the service of services, the sacrifice of sacrifices, the wisdom of wisdoms, the righteousness of righteousnesses, without which all other service and worship are sin and

abomination in the sight of God, *Luke 16. 15. Heb. 10. 38, 39.*

Thus we walking by free justification in the steps of our father *Abraham*, there follow thereof these two great and excellent effects.

First, perfect reconciliation and peace with God, *for being justified by faith we have peace with God, Rom. 5. 1.* And all evils and punishments for sin being done away, that we may serve God without fear, *Luke 1. 74.* we are truly blessed, *for as many as are of faith of free justification, are blessed with faithful Abraham, Gal. 3. 8, 9.* and together with faithful *Abraham* are made sufficiently rich with all temporal riches, *Gen. 13. 2, 5, 6.* and also spiritual and eternal riches which *Abraham* chiefly rejoiced in, *John 8. 56. 2 Cor. 8. 9. Heb. 11. 9, 10.* yea heirs of the whole world only by this righteousness of faith: for (saith *Paul*) the promise that *Abraham* should be the heir of the world, was not given unto *Abraham*, or to his seed through the Law, but through the righteousness of faith, *Rom. 4. 13. 1 Cor. 3. 22, 23.* For if they that are of the law be heirs, faith is made void, and the promise is made of none effect, *ver. 14.* Therefore it is of faith, that it may come by grace, and the promise might be sure to all the seed, not to that only which is of the law, that is, to the *Jews* only; but also to that which is of the faith of *Abraham*, that is, to the *Gentiles* also, who is the father of us all, *ver. 16.*

The second effect is, that this faith of free justification, and this walking in the steps of our father *Abraham*, causeth us infallibly to walk in the steps of the works of our father *Abraham*, whereby like *Abraham* without the law of the ten commandments, we walk holily, soberly, and righteously in all God's commandments declaratively to manward, being zealous of good works, *Tit. 2. 11, 12, 13, &c.* By all this it is clear that the practice, and preachings, and books of such ministers are exceeding bad and dangerous, as by a preposterous zeal of works and well-doings, speak little or nothing of faith of free justification; thinking by the dead faith it is an easy matter to walk in the steps of the faith of *Abraham*, but that all the hardness lieth in workings and well-doings; and therefore do call for a good life, and the doing of all holy duties, zealously, but

but preposterously, before people be sure by comfort and joy of free justification, that they walk in the steps of the faith of our father *Abraham*: such ministers, I say, instead of making people the true children of *Abraham*, of the free woman *Sarah*, do make them bastard children of the bond-woman *Hagar*, that must be cast out of the inheritance, *Gal. 4. 21*. Instead of making them the children of the promise, they make them children that will be under the law and works, *Gal. 4. 21*. Instead of making them children of faith and of the blessing, they make them the children of works and of the curse, *Gal. 3. 10*. Instead of working peace with God in their consciences, they work inquietness, fears, and troubles of conscience about works: instead of making the inheritance of righteousness and life to come by grace, and the promise to be sure to all the seed, they make it to come as it were by working, and the promise to be unsure and doubtful to all the seed: instead of making them heirs of all blessings temporal and eternal with faithful *Abraham*, they make them as much as in them lieth heirs of all evils and punishments, with the deceitful workmen mentioned, *2 Cor. 11. 13, 14, 15*. Instead of making them to walk in the true good works of *Abraham*, they make them at the best but to walk in the seeming good works of the devouter sort of scribes and pharisees, that is in a legal bastard sanctification, which is of high esteem and beauty amongst men, but is filthy abomination in the sight of God. *Rom. 10. 2, 3. Luke 18. 19. 11. 12. Acts 22. 3, 4. and 26. 5, 7. and 13, 50.*



The true Treasure of the Heart.

Matt. 6. 21.

FOR where your treasure is, there will your hearts be also: so that if the wedding garment of Christ's perfect righteousness making us perfectly holy and righteous from all spot of sin in the sight of God freely, by faith only, without works and working, be our treasure, there will be our hearts

hearts and tongues also; and then our hearts stand right to Christ, and our tongues to make others chaste virgins to Christ, 2 Cor. 11. 2, 3. and true children of *Abraham*, and of that *Jerusalem* which is above, the mother of us all, and we shall never be cast out as bastard children, Gal. 1. 21 to 31. Col. 1. 28, 29. 21. 22. and chap. 2. 10. Heb. 10. 14. Rom. 5. 10. 21. Col. 1. 12. 13. Because we bring forth a true godly life, only for and by the joy and excellency of *free justification*, not carnally, but rightly understood and embraced, Tit. 2. 11, 12, 13, 14. But if sanctification, repentance, humiliation, mortification, universal obedience, holy and righteous walking in all God's commandments, sincerity, and new life, and such like works be our treasure and diamond, then there will be our hearts and tongues also to extol, dignify and extort the same, whereby producing by legal arguments but a false bastard sanctification, Phil. 3. 6. our hearts stand adulterously to Christ; and all such preaching and holiness produced thereby is but idolatry and unbelief, 2 Cor. 11. 13, 14, 15. and such preachers by misunderstanding and darkning *free justification*, do *ipso facto* stand accursed by St. Paul, and excommunicated, though in all other gifts and graces they be like angels from heaven, Gal. 1. 8, 9. and ever in danger of sudden death, Rev. 3. 13. Gal. 5. 12. Therefore beware of the *dead faith*, which being varnished and gilt over with a preposterous zeal and opinion of holiness and righteousness before God, by walking in all God's commandments, doth give Christ and *free justification* a *Judas* his kiss, Rom. 10. 3. And yet such preachers tremble not as they go up into the pulpits, although their preachings be both idolatrous and traiterous.

Here is life and death, who hath an ear to regard it!

HELL

HELL cares not how crude holiness be preach'd,
 If sinners match'd with Christ be never reach'd;
 Knowing their holiness is but a sham,
 Who ne'er are marry'd to the Holy Lamb.
 Let Words have never such a pious shew,
 And blaze aloft in rude professor's view,
 With sacred Aromaticks richly spic'd,
 If they but down in silence glorious Christ;
 Or, if he may some vacant room supply,
 Make him a subject only by the by.
 They mar true holiness with tickling chat,
 To breed a bastard pharisaick brat.
 They wofully the gospel message broke,
 Make fearful havock of the Master's flock;
 Yet please themselves and the blind multitude,
 By whom the gospel's little understood.
 — Proud nature may reject this gospel theme,
 And curse it as an *Antinomian* scheme.
 Let slander bark, let envy grin and fight,
 The curse that is so causeless shall not light.
 If they that fain would make by holy force,
 'Twixt sinners and the law a clean divorce,
 And court the Lamb a virgin chaste to wife,
 Be charg'd as foes to holiness of life,
 Well may they suffer gladly on this score,
 Apostles great were so malign'd before.
Do we make void the law throu' b faith? nay, why,
 We do it more fulfil and magnify,
 Then fiery seraphs can with holiest flash;
 Avant, vain Legalists, unworthy trash.

Erskin's gospel sonnets, page 48, ib. p. 34.

Free

Free SALVATION *defended,*

And several

Common Objections answer'd.

By W. C.

THOSE who conclude that *Christ* is theirs from something *in them*, or *done by them*, are upon a self-righteous foundation. — But those that believe *Christ* is theirs upon a good foundation, do it from this, “That *he is given to us freely*: For this is the record that God *hath given to us eternal life, and this life is in his Son, &c.*” And he that believeth not that God *hath given to him eternal life in his Son*, makes God a liar, and can never in that state, receive *Christ* by faith, because he has not so much faith as to believe he is given unto him: For a man can receive nothing except it be given him from Heaven, John 3. 27.

Again, the Comforter's Office is to convince the world, (*i. e.* unbelievers, people of the world) of sin, because they believe not on him, and to the conviction of that spirit I leave them that go about to defend their unbelief, by denying this great truth.

When we invite sinners to trust in *Christ* as their Saviour, it is because we know him to be so *freely given*, that they may safely do it; And that he is so free is to be declared as the truth of the gospel, and the hearers left to the Spirit of God to be convinced of it.

Objection 1. *If I could believe, I should know Christ was given to me.*

Answer. On the contrary, If you knew that *Christ* was given to you in the gospel, you could believe. You are invited to believe in him as your Saviour.

Obj.

Obj. 2. *I would fain believe and trust in Christ as my Saviour, but I can't.*

Ans. 'Tis because you don't believe that you *safely may*. May the Lord *reveal* this unto you.

Obj. 3. *This is free-will, as if it was in a Man's Power to believe when he would.*

Ans. No, 'tis only *free grace*, that *whosoever will may come*, and him that cometh *Christ will in no wise cast out*.

Obj. 4. *But no Man can come except the Father draw him.*

Ans. All that are *taught of the Father* to come to Christ, are taught that Christ is a *free Saviour*, and then they come *joyfully*, without *contradiction or reasoning*; therefore you may be sure you are not taught of the Father those *reasonings* on account of which you stand off.

Obj. 5. *If this doctrine was true, every body would believe and be saved.*

Ans. No; you that make the Objection are an Instance to the contrary. The declaration of this *truth*, that Christ is *freely given to us* in that gospel, which is to be preached to *every creature*, does not at all infer that you have either *will or power to believe it*. The *contrary* is rather evident, if you reason about it. When it is said, *you may come to Christ freely*, you are not to understand by it, that you may come from any power you are endued with, but from the liberty of access allowed in the gospel, to the end that sinners may have a foundation for their venturing upon Christ as their Saviour, and not be justly accounted presumptuous for so doing. If it was said of a certain place, that it was free for any person to go into, it could not be understood as of a property in the persons, but as of a property in the place.

That *Christ* is freely given to sinners in that gospel which is to be preached to every creature, is as great a truth, as that none but those that are chosen to salvation, and to whom it is given to believe, can in their heart make use of the gift.

Obj. 6. *To tell souls in particular Christ is given to them, is taking the work of the Spirit into our own hands.*

Ans. It is true, it is the office of the Spirit to make known

known to particular persons that *Christ* is given to them, but let it be observed, that the Spirit reveals no more to a Soul that receives Christ, than what is reveal'd already in the Word, giving us an understanding to know the things that are already in the Gospel freely given to us of God. It is not taking the work of the Spirit into our hands, for to declare those tidings to the *outward ear*, which it is his office to speak to the *heart*. The *Word* and *Spirit* concur together, and don't at all *oppose* one another: As it is written, 1 Cor. 2. 11, 13. *The things of God knoweth no man but the Spirit of God;—which things also we speak.* The Spirit does not reveal unto us our title to the things of God by shewing us in the first Place our election, but by enlightening us spiritually to discern the things that are freely given to us as *sinners*, and our title in the freeness of the gift: So that the *grace* stands in the gospel *free for any*, but the enlightening of the Spirit to discern this *free grace* is particular to the *elect*.

Obj. 7. *The gospel speaks only in general terms, it is the Spirit that makes particular application.*

Ans. The general terms of the gospel warrant our particular application of Christ to ourselves, the Spirit demonstrates this to particular persons; and then they by faith receive and rest upon him; and thro' this witnessing of the Spirit the *Word* that appeared before but as a dead letter, becomes *spirit and life*.

Obj. 8. *If none can receive Christ but the elect, what need is there for Christ to be preached so free, preach him ever so free, you can have no more than the Number.*

Ans. The reason why he is to be preached *so free*, is not that *more* may be gathered than the *Elect*, but for *their sakes*, that all *boasting* in them may be excluded. That they may know their salvation, not from any thing they find in themselves, but thro' *believing* in that Saviour, who is declared in the gospel *as free to others as to them*; and also that those that *reject* this *free salvation* may be left *without excuse*, because *every man* that hears this gospel, either *willingly embraces it, or wilfully rejects it*.

THEY ought, who royal grace's heralds be,
 To trumpet loud salvation *full and free*;
 Nor safely can, to humour mortal pride,
 In silence evangelick mysteries hide.
 What heav'n is pleas'd to give, dare we refuse,
 Or under ground conceal, lest men abuse?
 Suppress the gospel-flower upon pretence,
 That some vile spiders may suck poison thence?
 — We must who *freely* get, as *freely* give,
 The vital word that makes the dead to live.
 For ev'n to sinners dead within our reach,
 We in his living name may most successful preach.
 — We're charg'd to *preach the Gospel* unconfin'd,
 To every creature of the human Kind,
 To call, with tenders of salvation free,
 All corners of the earth to *come and see*:
 And every sinner most excuseless make,
 By urging rich and poor to *come and take*.
Ho every one that thirsts *, is grace's call
 Direct to needy sinners great and small;
 Not meaning those alone, whose holy thirst
 Denominate their souls already blest.
 If only those were call'd, then none but saints;
 Nor would the gospel suit the sinners wants.
 But here the call does signally import
 Sinners and thirsty souls of every sort;
 And mainly to their door the message brings,
 Who yet are thirsting after empty things.
Who spend their Means, no living bread to buy,
And pains for that which cannot satisfy.
 Such thirsty sinners here invited are,
 Who vainly spend their money, thought and care,
 On passing shades, vile lusts and trash so base,
 As yield immortal souls no true solace.
 The call directs them as they would be blest,
 To choose a purer object of their thirst.

C

All

All are invited by the joyful sound,
 To drink who need, *as* does the parched ground,
 Whose wide-mouth'd clefts speak to the brazen sky,
 Its passive thirst, *without* an active cry.
 The gospel-preacher then with holy skill,
 Must offer *Christ* to whosoever will,
 To sinners of *all sorts* that can be nam'd;
 The blind, the lame, the poor, the halt, the maim'd;
 Not daring to restrict th' extensive call,
 But opening wide the net to catch 'em all.
 No soul must be excluded that will come,
 Nor *right of access* be confin'd to some.
 Tho' none will come till conscious of their want,
 Yet right to come they have by sovereign grant,
 Such right to *Christ*, his promise and his grace,
 That all are damn'd who hear and don't embrace.
 So *freely* is th' unbounded call dispens'd,
 We therein find even sinners unconvinc'd;
 Who *know not they are naked, blind and poor* †,
 Counsel'd to buy or beg at *Jesus' Door*,
 And take the glorious robe, eyesalve, and golden store
 This prize they are oblig'd by *faith* to win,
 Else unbelief would never be their sin.
 Yea, gospel-offers but a sham we make,
 If every sinner has not right to take.

† Rev. 3. 17, 18.

Erskin's gospel sonnets, page 54, 55, 56, 57.

10 FE 60

F I N I S.

JUSTIFICATION

BY

CHRIST alone:

(A Fountain of Life and Comfort.)

DECLARING

That the whole Work of Man's Salvation was accomplished by JESUS CHRIST upon the Cross, in that he took away and healed all his from all Sins, and presented them to God holy, without Fault in his Sight.

By his knowledge shall my righteous servant justify many, for he shall bear their iniquities, Isa. liii. 11.

Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled; he said it is finished, and he bowed his head, and gave up the ghost, John xix. 28. 30.

In the body of his flesh through death, to make you holy and unblameable, and without fault in his sight, Col. xxi. 22.

Being justified by his blood, Rom. v. 9.

Thou art all fair my love, there is no spot in thee, Cant. 4. 7.

Written by

SAMUEL RICHARDSON,

In the Year 1647.

L O N D O N:

Printed by JOHN HART in Popping's-Court, Fleet-street; and sold by J. LEWIS in Bartholomew-Close, near West-Smithfield; and at the Tabernacle, MDCCXLV.

To the Reader,



THE point here insisted on is of the greatest moment, tho' the least regarded, or rightly understood. — Many think they truly know it, when they have but crude, carnal, indigested notions of the same; which dead faith, not purifying their conscience, and giving true peace, they are obliged to support by past experience, frames, feelings, or works; and when they hear those who spiritually understand the mystery of Christ, talk of living upon Christ, and being perfectly holy by faith only, without these things, they imagine we mean to rest contented with such a faith as theirs; namely, that Christ has died to ward off the wrath of God, to purchase his favour, and as an effect of that to obtain certain inherent qualities and dispositions, &c. to make us meet for the kingdom of heaven, was this our faith, it would be certainly requisite to seek after this sort of sanctification, and not be at rest without we felt something of it. But on the contrary we believe, that the blood shed upon the cross, was the very atonement, and that that blood has purged, put away, and blotted out all our sins; and that then there was an everlasting righteousness brought in: by believing which, our hearts and consciences are made as perfectly clean, as tho' we had never sinned; in this consists true purity of soul, and not in habitual qualities, and who so are thus made pure and perfect, have fellowship with God, have the Holy Ghost, have constant peace, and are deliver'd from the dominion of sin. They do also bear forth the fruits of righteousness, not in order to become more holy either in the sight of God, or in their own consciences; but because they are perfectly holy through faith, and a good tree cannot bring forth evil fruit.

'Tis true, we have still the vile sinful body, which continually disposes the mind to evil, but the blood of Jesus, by purifying the conscience, makes us free from sin, and as it were destroys the connexion. I would therefore recommend this little piece to the consideration those who desire to walk in the highway of holiness; and remain theirs to serve in the Lord Jesus Christ,

WILLIAM CUDWORTH.

JUSTIFICATION

B Y

CHRIST alone.

*Unto him that hath loved us, and washed away our sins
in his own blood, Rev. i. 5.*

THese words contain the virtue, fruit, and effectualness of Christ's death, and the benefit, privilege, and happiness of the sons of God by it.

In these words we are to consider, 1. The persons whose sins Christ *washed away*, and they were all those who *were given to Christ*, *John 17. 29.* 2. What is he that *washed their sins away*, and that is the Lord Jesus Christ, *ver. 5.* 3. How, and by what means he washed them away, and that was with his blood. It is ascribed to his blood, because, *Without blood there is no remission, Heb. 9. 22.* Question, Did Christ's blood, as blood, simply so consider'd, effect this work? Answer, No, there is something else included in it; as appears, *The blood of Christ, who through the eternal Spirit, offer'd himself without spot to God, Heb. 9. 14.* *The word was God, the word took flesh, John 1. 14.* Christ, who is God, by taking flesh, united the elect by his flesh to himself, and so became one with God, as God and Christ are one, *John 17. 22, 23.* So that the flesh of Christ became (in an unspeakable manner) one with the perfection of the divine and infinite being, which was the life and substance of all, which lay hid under, *This vail, that is to say his flesh,*

Heb. 10. 20. So that by the power of his divine nature, he might make satisfaction in and by the human ; and by reason of this union, there was an infinite value and worth in Christ's blood ; therefore it is called, *The precious blood of Christ*, 1 Pet. 1. 9. *yea the blood of God*, Acts 20. 28. So that we may not *know Christ simply after the flesh*, but in the flesh, and in the spirit together, 2 Cor. 5. 16. 4. The time when he washed their sins away, which was then when he shed his blood : for in his blood they were washed away, Christ's blood and their sins went away together. 5. The ground and cause why he took their sin away ; was his love which was in himself, nothing in us, or done by us, could move him to die for us.

The sum of all is, that Jesus Christ by once offering the sacrifice of himself, when he was upon the cross, he took away, put to an end, blotted out, and utterly destroyed all the sins of his people for ever ; and presented them just, righteous, and holy, without spot before God.

This will appear to be true, if ye consider these several reasons, which are proved by plain scriptures.

1. Because that was the time which Christ was to do this work in. *Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. And after threescore and two weeks shall the Messiah be cut off, but not for himself. And he shall confirm the covenant with many.* &c. Dan. 9. 24, 25, 26, 27. Which time was at an end when Christ died, therefore it is said, *The year of my redemption is come*, Isa. 63. 4. *Yea, the hour is come, saith Christ*, John 17. 1.

2. Because Christ was ordained of God to take away sins, and to present us holy, *Who verily was fore ordained to redeem us with his precious blood*, 1 Pet. 1. 19, 20. *For he hath made him to be sin for us that knew no sin, that we might be made the righteousness of God in him*, 2 Cor. 5. 21. *Who of God is made unto us wisdom, righteousness, sanctification, and redemption*, 1 Cor. 1. 30.

3. Because Christ was mighty to save. Therefore he did

did do this work himself alone: *Who is this that cometh from Edom with dy'd garments from Bozrah? that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.* I have trodden the wine press alone, and of the people there was none with me. I looked, and there was none to help, therefore my own arm brought salvation unto me, Isa. 63. So that Christ did all this work alone, for none else could help. Then thou spakest in a vision to thy holy One, and said, I have laid help upon one that is mighty, Psal. 89. 19.

4. Because Christ took flesh on purpose to effect this work: *Wherefore when he came into the world, he said, sacrifices and offerings thou wouldst not, but a body thou hast prepar'd for me: in burnt-offerings and sacrifices for sin thou hadst no pleasure,* Heb. 10.

5. It was the will of God that Christ should by the shedding his blood, sanctify his, by the which will we are sanctified, through the offering of the body of Jesus once for all, Heb. 10. 5, to 11.

6. Because Jesus Christ came on purpose to take away our sins. &c. Then, said I, lo, I come to do thy will, O God, Heb. 10. He was manifested to take away our sins, and in him is no sin, 1 John 3. 5. Once in the end of the world hath he appeared to take away sin by the sacrifice of himself, Heb. 9. 12, 25, 26, 28.

7. Because Jesus Christ was made a curse for us, and suffer'd all the punishment due to us for sin: *Christ has redeemed us from the curse of the law, being made a curse for us,* Gal. 3. 13. Surely he hath borne our griefs, and carried our sorrows: we did esteem him stricken, and smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: the Lord hath laid on him the iniquity of us all. He bare the sins of many, and made intercession for the transgressors, Isa. 53.

8. Because the scriptures saith he hath obtained eternal redemption for us: *Having obtained eternal redemption for us,* Heb. 9. *In whom we have redemption through his blood, the forgiveness of sins,* Col. 1. 7. Col. 1. 14. *Behold the Lamb of God that takes away the sins of the world.*

John

John 1. 29. And that he hath healed us, *By whose stripes we are healed*, Isa. 53. *Who his own self bare our sins in his own body, by whose stripes we are healed*, 1 Pet. 2. 24.

9. Because it was the promise of God, that this work should prosper, and that he should justify many, by bearing their sins: *When thou shalt make his soul an offering for sin, the pleasure of the Lord shall prosper in his hand. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not fail, nor be discouraged, till he hath set judgment on the earth*, Isa. 42. 1, 4, &c. See Isa. 55. 11. *My righteous servant shall justify many: for he shall bear their iniquity*, Isa. 53. 11. Were these promises fulfilled concerning Christ, or no? Surely yea. Then he hath justified his.

10. Because else Christ had not answer'd the types under the law.

Adam was a type of Christ, who was a publick person as Christ was, and as truly the first Adam by one act, made all that were in him sinners, which was true enough; so really and truly did Christ, the second Adam, by his own act, viz. the sacrifice of himself, he made all that were in him righteous, and that is as true, see Rom. 5. 12, to 19, and as by one man's disobedience many were made sinners, so by the obedience of One many are made righteous *. As by the first Adam condemnation came, so by the righteousness of one came upon all unto justification of life. The priest was a type of Christ, who is said to *make attonement for you, to cleanse you from all your sins before the Lord*, Levit. 16. 30. Christ by his death did present all his people to God without spot, or blemish, or wrinkle, Ephes. 5. 25, 26, 27. *In the body of his flesh through death, to present you holy, and unreprieveable in his sight*, Col. 1. 22. So then I hope they are free from all sin, if the scripture saith truth, as it doth.

* *And as by our natural birth we become personally sinners from our sinful root Adam; so by our spiritual birth, or believing, we become personally righteous in our righteous branch Christ. — And as being conceived in sin, &c. we bear forth sinful fruit in thought, word, and actions; so by being personally righteous in conscience, by faith, we bear forth good fruit in thought, word, and actions.* The

The live goat was a type of Christ, upon whose head all the transgressions of the children were laid, who did bear them, and carry them all away into a land not inhabited in the wilderness, Levit. 16. 21, 22. Which were shadows of things to come, but the body is Christ, Col. 2. 17.

11. Because Christ did exceed all the priests and sacrifices under the law; for they could not make the comers thereunto perfect: But Christ, the substance of those sacrifices, hath made his perfect. If those sacrifices could have purged them, as Christ hath purged us, they should have no more conscience of sin than we have, that is, none at all: because we are for ever fully and freely set free, being perfected: Heb. 10. 10, 11, 12, 14. The priest under the law made many offerings, and yet by all their offerings they could never take away one sin: but Christ by one offering hath taken away all their sins for ever; they stood daily ministring, and offering oftentimes the same sacrifice, which could never take away sin, but this man after he had offered one sacrifice, for ever sat down at the right hand of God. Heb. 9. 9, to 15. Oh what a difference is there betwixt them! Christ hath wonderfully exceeded them; therefore this priest, this offering is more glorious and happy; yea, and all the elect are made happy by this perfect, effectual, glorious offering. Heb. 10.

12. Because there needs no more offerings for sin: therefore sin is quite gone, and remitted. Now where remission of these is, there is no more offering for sin, Heb. 10. 17, 18. because there needs none. For this one of Christ is sufficient.

13. Because there can be no more required to be done to make us just and righteous, than Christ hath done for us: he hath done all that he was required to do to take away sin, therefore he hath done. Jesus knowing that all things were accomplished, that the scriptures might be fulfilled. John 19. 28, 30. 2 Cor. 5. 21.

14. Because if Christ had not fully accomplished what he came to do, viz. to make us just and righteous, he would not have ascended into heaven as he did: This man after he had offered one sacrifice, sate down at the right hand of God. Heb. 9. and 10. 12.

15. Be.

15. Because the scripture saith, *We are justified by his blood*: Which could not be true, if he had not taken away and destroyed all our sins, and presented us to God without spot, and made peace by the blood of his cross, now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreproueable in his sight. Col. 1. 20, 21, 22. For this end Christ gave himself for his church, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it might be holy without blemish, Ephes. 5. Therefore the scriptures say, all our sins are scattered, removed, cast behind his back: *Tbou hast cast all my sins behind thy back*. Isa. 38. 7. *They are cast into the depth of the sea*. Mich. 7. 19. *As far as the east is from the west, so far hath he removed our transgressions from us*. Psal. 103. 12. This is something, but this is not all, they are covered: *Whose sin is covered*, Psal. 32. 1. Yet the soul is not satisfied, because a thing may have a being that is covered; therefore God saith they are blotted out, *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sin*. Isa. 44. 22. This is more, for now they are not, they have no being. But God can remember that which is not: this is answered, for God saith, *I will not remember thy sins*. Isa. 43. 25. *I will remember their sins no more*. Jer. 31. 34. I hope now you are satisfied.

16. Because they are holy, and without spot. Therefore Christ saith of his, *Tbou art all fair, my love, there is no spot in thee*. Song 4. 7. *My love, my fair one*: Song 2. 10. *They are without fault before the throne of God*. Revel. 14. 5. Now this could not have been, if Christ had not in the body of his flesh through death made them so holy, and presented them so to God. As Col. 1. 21, 23. Eph. 5.

17. Because Christ saith that we are without sin; we may have boldness in the day of judgment, because as he is, so are we in this world. 1 Joh. 4. 17. How is Christ, I pray, sure he is without sin, for so saith the scriptures: *In him is no sin*. 1 John 3. 5. Heb. 9. 28. Thus we are now, as we are in Christ in respect of his righteousness, which is ours though it be in him; I say, this our perfection

fection and happiness is in respect of our justification, and as we are in Christ: for as we are in ourselves simply so considered (though we were never out of Christ) in our bodies, in the flesh, we are not capable of so great perfection in this Life; for the Apostle saith, *If any man saith he hath no sin, he is a liar, and deceives himself.*

1 John 1. 8, 9. But these Scriptures are all true: therefore we are all *fair*, without *fault* and *spot*, and we are so as we are in Christ, and so we were made all this by Christ when he died. And seeing it must be true also that we have *sin*, and do *sin*, that is, as we are in our flesh, in our bodies, and seeing we are so notwithstanding conversion, and faith, therefore our believing, &c. hath not made us so perfect; and therefore Christ upon his cross made us so, and so presented us to God, *Col. 1. 20, 22.*

18. Because Christ did all that was needful to be done to make us perfect, and present us holy. For what can be more required to the justification of a sinner before God than to be free from all sin? Is not he that is no sinner a righteous person? must not he that is free from all sin, of necessity appear just to him that knows he is so? as God doth: it is all one to be free from sin, and to be perfectly righteous. 1 Cor. 5. 21. 1 John 1. 7. there is no medium betwixt them: *By his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* So that his bearing their iniquity was that which did justify them; and by his knowledge he knew whose sins he bore, *viz. whom he justified. Isa. 53. 11.*

19. Christ upon the cross did this work for us, because the scripture saith, *He hath washed away our sins in his own blood.* Rev. 5. 1. therefore they are done away. Therefore to say that they are not done away, is to contradict God in his word, and very dishonourable to Jesus Christ, that he should be *manifested to take away our sins*, 1 John 3. 5. that Christ should come to finish the transgression, and to make an end of sins, &c. Dan. 9. 24. 2 Cor. 5. 21. and yet this work is still to do. What is this but to say, Christ came not to do it, or if he came to

to do it, he did not do it: for he did it not, if it be still to do.

20. Because Christ saith this work is finished, therefore it is so: for he is the *faithful and true witness*; therefore we may believe it, and affirm it is done. *These words spake Jesus, I have glorified thee on earth: I have finished the work thou gavest me to do. Jesus knowing that all things were now accomplished (that the scripture might be fulfilled) saith, I thirst. When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the ghost.* John 19. 28. 30. and 17. 1. to 5. The work God gave Christ to do was the work of our salvation, which consisted in taking and destroying our sins, and presenting us holy, without spot to God; and this he did by being *made sin us, that so we might be made* (being made sin for us) *the righteousness of God in him.* 2 Cor. 5. 21.

Therefore if when Christ died that was the time this was to be done, and if Christ was ordained to do it, if Christ was mighty to save, if Christ took flesh to do this work, if it was the will of God that he should do it, if Christ came on purpose to do it, if our sins were laid upon Christ, and he suffered the punishment the curse of them, if he hath redeemed us; if it was prophesied of him that he should justify many, and that his work should prosper; if Christ did answer his types, if he hath exceeded all the priests and sacrifices under the law, if there needs no more offerings for sin, if Christ hath done all the law required, if Christ hath done what he came to do, if we are justified by his blood, if he hath made us holy, and presented us without spot, if we are free from all sin, if Christ hath done all that can be done to make us just and righteous, if Christ did wash away our sins in his own blood, if Christ hath said, *It is finished*; then it's done, it's done, it's done! perfectly and completely done: and then what I have said is fully proved, namely, that Jesus Christ by once offering the sacrifice of himself, when he was on the cross, put an end to sin, and so destroyed all the sins of his people for ever, and presented them just, righteous, and holy, without spot,
 &c.

Er. before God. Col. 1. 13, 14, 21. Col. 2. 13, 14.

Oh what a fountain of consolation is here ! what marrow and fatness is here, what sweetness is like to this, to all that believe ? who now may say, once sin was mine, then it was laid upon Christ, and now they are neither mine nor his ; because they are not at all : for by his blood *he washed them all away* ; and now they are all gone, blotted out, and shall be remembered no more, no more, no more. Now Christ's righteousness is mine, as well as his, for I was *made the righteousness of God in him*. 2 Cor. 5. 21. And I did nothing at all to procure these things to me : in this appears free grace ; here is Christ, and Christ alone, and nothing but Christ ; all things else pass away, because they are *under the sun* : Eccles. 12. they are full of mutation and change. Faith may be obscured, and the soul greatly deserted, so as to see *no light*, Isa. 50. 11. yet when at the worst, they need not be comfortless, Jobn 14. 18. for still God is *their God*, and their *lives are hid with Christ in God*. Col. 3. 3. *Who is the same to day, yesterday, and for ever* : Heb. 13. 5. We change oft, but he *never changeth*. Mal. 3. 6. In this is our happiness, comfort, and glory : and even then when we cannot apprehend him, yet were we *in him*, Ephes. 1. 4. and we are, and ever shall be in him, and *one with him*, and are comprehended of him : 1 John 5. 20. *Because I live*, saith Christ, *ye shall live also*. John 14. 19. What doctrine in religion is more sweet and comfortable, more necessary or profitable, yea, or more honourable to the Lord Jesus Christ ? This is that which holds forth the love of God, that sets the crown upon his head, and will *not give his glory to another* : Isa. 42. 8. Jer. 4. 2. This will have Christ to be *our life*, Col. 3. 4. *peace*, Ephes. 1. 14. *glory*, Isa. 45. 25. This is that that thrust us out of ourselves, our life, our *righteousness*, Rom. 10. 3. Tit. 3. 5. to his, to live in him, (and caused us to say, *O Lord, thou art our righteousness*, Ezra 9. 15. *The Lord our righteousness*) which life is most sweet and serviceable, because this is sure, and most spiritual. In a word, this makes Christ *all in all*, Col. 3. 11. and *exalts him* above all, which is his place. Psal. 89.

19. And surely that which is the *life* of our souls, that upon which the eternal happiness of our souls depends, is not in any thing in us, but that is *Christ in him*, 2 Cor. 5. 21. 1 Cor. 1. 30. it lies in him, that so it may be kept safe for us. And that we might not live upon any thing within us, faith is given that by it we may live out of ourselves in another, even the Lord Jesus, where *our life is*, Col. 3. 3, 4. Surely if our life and happiness had been infused in us, we should have lived in our selves, and not upon God. *Adam* had his life in him, and he lost it: therefore it's better for us, that *our life is hid in Christ in God*, Col. 3. 3, 4.

This is comfortable indeed, as God saith; *Comfort ye my people, speak comfortably unto her, tell her that her warfare is accomplished, and her iniquity is pardoned, &c.* — *Isa.* 40. 1, 2.

This is good news from heaven indeed, that this great work is finished; it is not now to do, neither for faith nor thee. Oh see that ye add not, nor detract from it: if thou beest Christ's (*i. e.* if thou believest) it is thine, apply it, take comfort in it, admire God's love, free grace, give God all the glory of it, give none of it to faith, nor to any thing else, rejoice in God, and thy union with him, witness to his truth, and suffer for him; serve and love, and live and die with him and his.

Many having a notion in this day of being justified by a faith which is sometime out of exercise. I would recommend to their consideration a few questions of this author's, in his answers to some objections against this doctrine.

1. Whether faith in the nature and power of it unacted do justify, or no, if yea, I desire to know how the power to believe apart from the exercise of it, can be known to us. 2. How it may fitly be called faith, when there is no believing, as there is not without the act, seeing faith and to believe is one thing: and whether the same light and power, &c. be not the same power by which we obey the rest of God's commands: and if it be, how you can distinguish it apart from its act: and if it justifies, as it is a grace unacted, can you tell how, and when you were justified? and if it may abide in the soul one hour, and not all, why not two, and so two seven years? and whether then this opinion doth not imply that a man may have faith in him, and be justified by it, and yet he never believe, nor know it.

10 FE 60

F I N I S.

S O M E
R E A S O N S

Against making U S E of

Marks and Evidences,

In order to attain the

Knowledge of our Interest in *CHRIST*.

HEREBY perceive we the love of God, because he laid down his life for us, 1 John iii. 16.

He that believeth on the son of God, hath (τὴν μαρτυρίαν) the witness in himself, he that believeth not God, hath made him a liar, because he believeth not (τὴν μαρτυρίαν) the record that God gave of his son, 1 John v. 10.

By *WILLIAM CUDWORTH*.

With a Recommendatory Preface by

Mr. *EDWARD GODWIN*.

L O N D O N :

Printed by J. HART, in Popping's-Court, Fleet-street; and Sold by J. LEWIS, in Bartholomew-Close, near West-Smithfield; and at the Tabernacle.

MDCCXLV.

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R. E. A. S. O. N. S.

Mark and Evidence



WILLIAM CUDWORTH

EDWARD CUDWORTH

LONDON

Printed by J. G. & J. S. ...

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TO THE
SOCIETY
AT THE
TABERNACLE.

Artillery-Court, May 14, 1745.

My dear brethren and sisters,

I Would simply write to you the cause of my recommending the following tract, which I believe will be much bless'd to many, for sure it is given by the Spirit of the Lord, for our instruction in righteousness.

As I was this morning crossing the streets, our dear brother, the author of this piece, said to me, 'I have wrote something concerning MARKS and EVIDENCES, I would have you peruse it, and if you should approve of it, write a preface to it.' I received it with a full intent not to do so, I mean not to be concern'd in the publication of it; but being to dine with a family that dearly love our Saviour, after dinner I took it out to read it as a treatise given me to peruse. I had not read far, before the whole family seem'd extreamly delighted with it, and thought it would assuredly be abundantly bless'd. I too extreamly pleas'd with the ease, and yet strength of the arguments, the great light, and

yet candour of each page, the usefulness of the subject, and the persuasion I found of its being made an hereafter blessing, readily consented to publish it. And I declare I have found in it things stated so clearly, as make me rejoice abundantly in an opportunity of setting it forth before a people I so dearly love.

In it you have my opinion concerning the Free Salvation, Justification, Sanctification, or our Perfection in the one everlasting righteousness CHRIST JESUS, which as it is so sweetly exalted in this tract, I would detain you no longer, but intreat you meekly to receive what is written for the glory of our Saviour. That he may bless you daily with deeper views of his dying love ;

Is the prayer of your happy,

tho' sinful brother,

E. GODWIN.

SOME

SOME REASONS

Against making Use of

Marks and Evidences, &c.

IT is a common received opinion, that the safest way to apply Christ to our souls for justification, peace, and assurance, is by a discovery of *inherent qualities* wrought in us, and accordingly the general method of answering that important question, *how may I know my part in Christ*, is by laying down certain marks and characters of the children of God, as the proper evidences whereby it may certainly be discover'd. — Tho' I am far from thinking that *any*, who perceive the love of God to their souls, are destitute of those marks and characters generally laid down, yet to make use of them for this purpose, I apprehend to be quite wrong, for the following reasons :

I. Because sinners have in the gospel a sufficient ground or warrant to come to Christ, to receive him, to believe on him as their Saviour, without the least mark or evidence of any righteousness or goodness in themselves.

Indeed if this was *truly* believ'd, it would make way for all that shall follow ; but whether it is believed or no, it is a truth, for, God so loved the world, that he gave his only begotten son, that *whosoever* believeth in him should not perish, but have everlasting life, *John* iii. 16. By giving, here, I understand a giving him in the word of that gospel, which is to be preached unto every creature, that so sinners, as sinners, may warrantably receive or believe in him as their saviour : for the giving here,

(that he *gave* his only begotten son) cannot be a giving in possession, which is peculiar only to them that believe. But it must be such a giving, as *warrants* a man to believe, or receive the gift; such a giving, that *who-soever believeth*, (or *receiveth the gift*) shall not perish, &c.

It is this giving *alone* that makes Christ the immediate object of our faith, and the believing him to be our Saviour no presumption; which otherwise it would be, for a man can receive nothing, except it be *given* him from heaven, *John* iii. 7. and vi. 32. Our Saviour (alluding to the manna) says to a promiscuous multitude; my father giveth you the true bread from heaven. Where you may observe, that as the simple raining of the manna about their camps, is called a giving of it, (ver. 31.) before it was tasted or fed upon; so Christ being declared in the gospel as the Saviour of sinners, is called a giving of him, before he is or can be received and believed on.

And the record of the gospel, which we make God a liar in not believing, is, that he *hath given to us* eternal life, and this life is in his son: that *unto us* a child is born, *unto us* a son is given, *Isa.* viii. 6.

This is the true report of the gospel, and the gospel, strictly and properly taken, consists only in such reports, being called therefore a word of grace, a word of promise, a word of faith, a word of life and salvation; and the *only* obedience we can give the gospel, is to believe it for ourselves in particular, whereby it becomes the power of God unto our salvation, *Rom.* i. 16. and this gospel is to be preached to every creature.

Further, Christ is not only given that he may be received, but he is given *freely*, that he may be received *freely*, without money, and without price, *Isa.* li. 1. *Who-soever* will, let him come, and *take* of the waters of life *freely*, *Rev.* xxii. 17. and *Rom.* v. 15, 16, 17, 18. Christ and his righteousness is called a gift, and a free gift, no less than six times.

Our Saviour has also declared, that he that believes this gospel, that Christ is given *freely* to him shall be saved,

saved, and shall never be ashamed; tho' he that believes it not shall be damned. — That he came not to call the righteous, but sinners, — That the whole need not the physician, but they that are sick. — That he came to seek and save that which was lost. — That he that *comes to him* he will in *no wise* cast out. — That this is his commandment, that we should believe on the name of his son Jesus Christ, 1 *John* iii. 23. and the apostle *Paul* proves, that a man is justified (that is, in conscience, as shall shortly be made appear) without the *deeds* of the law, by the *hearing* of faith, *Rom.* x. 17. believing on him that justifies the ungodly, *Rom.* iv. 5.

Now let us sum this together, that Christ is a free gift (as above explain'd) to the world, to sinners, to unbelievers, and that this gospel is to be preached to every creature, and that God commands, invites, and exhorts us to receive and believe in him for ourselves in particular, promising us salvation, and assuring us that we shall not be disappointed; that it is sinners that are called upon, and the ungodly that are justified; surely then sinners have a sufficient revealed warrant for believing on Christ as their saviour, without the least mark or evidence of any righteousness or goodness in themselves.

II. Faith *alone* is sufficient to justify the conscience, to bring true peace, and full assurance. Nay, I may say farther, it is not only sufficient, but is the appointed method of the Lord for obtaining these things in truth and reality, so that whoever profess to have these things any other way than in a way of believing, deceive themselves.

Accordingly the gospel is glad tidings of free-grace or favour to be believed, or credited, as appears from *Rom.* i. 16. I am not *asham'd* of the *gospel of Christ*, for it is the power of God unto salvation, *to every one that believeth*, and *Isaiab* liii. 1. Who hath *believ'd* our report, and to whom is the arm of the Lord reveal'd; and it is observable, that the apostle *Paul* quotes this place to prove, that the *Jews* had not all obeyed the gospel,

plainly intimating, that the *obedience of the gospel* consists *only* in believing the tidings; which tidings are *thereby* made the means of conveying the privileges into the possession of every one that so believeth, without waiting for any signs, marks, or evidences, to give them a better title or possession.

But that this may appear still plainer, I shall consider it more particularly; and first,

That faith *alone*, without the concurrence of any mark, sign, or evidence, is God's appointed method of justifying the conscience; and to be acquainted with *this*, is a most weighty and principal matter. I say a most *weighty* and *principal* matter, for what is more the cause of all our distress, misery, and enmity against God, than the want of the joyful knowledge of a true reconciliation with God, and a conscience cleans'd from all guilt of sin. — I apprehend that justification properly terminates in the conscience, and that that abstracted way *which* some have of considering it, as it exists in the mind of God, without being extended to, or perfected in our consciences, is but, tho' ever so true in itself, a mere speculation to us; for secret things belong to God alone, but *to us* the things that are *reveal'd*; Deut. xxix. 29.

I mention this, because that very many, instead of seeking (by faith in the blood of Jesus) justification in the court wherein they are condemn'd, I mean the court of conscience, content themselves with speculations of God's eternal thoughts of his people, justifying them from eternity, &c. endeavouring to pacify their own consciences, and find themselves of the number of the justify'd, by marks and evidences; drawn from what they find inherent in themselves, instead of the alone perfect righteousness of our Saviour, through faith. — And some again are even so weak, as to imagine, that God, in some period of time, changeth his thoughts concerning them, justifying them in his own mind, commonly called the court of heaven, and they remaining still ignorant of the matter.

These things are mere speculations to us, for where is it that God's mind concerning us is to be known, but in

his

his reveal'd will? where is it I find myself guilty, and stand in need of righteousness, but in the court of * conscience, and where else is it that I am to be actually and in time justified?

The consideration of justification, according to scripture-light, I take to be this, that God our Saviour undertook his office on our behalf, before the foundation of the world; that he has actually executed this office by his sufferings and obedience to all the demands of the law for us, which is called his righteousness, the righteousness of God, the righteousness of faith, &c. that God justifies us when he invests us with this righteousness, that is, puts us in possession of it by faith, which righteousness so possess'd, is the matter that justifies the conscience that but the moment before was accused, guilty and condemn'd. Hence in scripture sometimes God is said to justify us, because he gives and imputes this righteousness to us, and declares us righteous for this righteousness sake. Sometimes we are said to be justified by Christ, because he wrought out this righteousness for us; sometimes by the free gift, and by grace; because we become possessors of this righteousness by receiving it as a free gift and favour; and most frequently we are said to be justified by faith only without the deeds of the law, because by faith only we receive this righteousness as ours by the free gift of God, and answer the demands of God's law therewith: — This righteousness is sometimes called the righteousness of God, and sometimes righteousness of faith, not because there are two justifications, or two righteousnesses, but from the reasons above-mentioned; and this way of speaking is not peculiar to the scripture, but is also common amongst men; for a man's innocency is said to justify him, the witnesses are said to justify him, and the judge is said to justify him, tho' they all concur but to one and the same justification. And that faith is quite alone in this

* CONSCIENCE might justly be defined to be the soul's apprehension of itself, and its actions, as in the presence of God, and a subject of his law.

matter, appears from God's method of putting the soul in actual possession of those things which any way concur to justify the conscience; for though God from eternity design'd these things for us, and though they are actually prepar'd and brought to an existence without us, yet still they are unprofitable to us, 'till we are actually possess'd of them. Now God's method of putting us in possession of these things, is described in scripture to be by way of *gift*, Rom. v. 16, &c. *freely, without money, and without price*, that all *boasting* may be *excluded*, and on our part these things are said to be *receiv'd*; we are said to *receive Christ* himself, John i. 12. unto as many as *receiv'd* him, &c. Col. ii. 6. as ye have *receiv'd Christ Jesus*, &c. we are also said to *receive* the *atonement* that is made by the blood of Christ, Rom. iii. 1. the *forgiveness* of sins, Acts xxvi. 18. the *gift of righteousness*, Rom. v. 17. the *word*, Acts ii. 41. the *promise*, Heb. ix. 15.

Now this *receiving*, is in scripture ascribed to *Faith alone*, John i. 12. Col. ii. 6. Rom. v. 11, &c. and indeed how can it be otherwise, in the nature of things, for we cannot receive by desire, love, or any other disposition of mind, than believing; it being justly described, Heb. xi. 1. to be the *substance* of things hoped for, and the *evidence* of things *not seen*. How can any person receive and possess an estate, but by believing, that by virtue of the deeds and writings, that he has in possession, that the estate belongs to him, and so living upon it, and using it as his own. Thus he that believeth, may be said to possess Christ as really, truly, and properly, as any man ever possessed an estate, and all by virtue of crediting the writings of scripture, containing the last dying will and testament of Jesus Christ, full of large legacies to the chief of sinners.

Hence it appears plain, that since it is by faith alone, we receive and become possessors of the free promise of God, the *word* of free justification, the *gift of righteousness*, the *forgiveness* of sins, the *atonement* made by the
blood

blood of Christ, and Christ himself, that *faith alone*, without the concurrence of *any* mark or evidence, is not only *sufficient*, but is also God's *appointed* method of justifying the conscience.

To confirm this matter yet more fully, I would consider a few more scriptures, and first, *Rom. iii. 28*. Therefore we conclude, that a man is justified by faith, *without* the deeds of the law. If any would say, that the justification here mentioned, does not include the conscience, but leaves the matter to be made manifest there by marks and evidences : I answer,

1. That there is no other justification in time, than that which is in the conscience, for all our justification in time is by faith, and neither our faith, nor any qualifications in us can cause any change in the mind of the Lord concerning us, and therefore the change must be in regard of our knowledge of God's thoughts towards us, and consequently the justification must be in the conscience, or not at all.— And if any chuse to call this the manifestation of our justification, I shall not differ about words, when we mean the same thing, but I chuse to call it justification because the scripture does.

2. Our justification must be where we are condemn'd, now we are not condemn'd merely in the secret mind of God, but also in our own consciences, therefore our justification must be also in our own consciences.

3. Faith justifies only as it receives and applies the righteousness of Christ for justification ; now where doth faith apply this righteousness? certainly not to the mind of God, but to our own minds and consciences ; and therefore justification by faith must be justification in conscience, because faith has no other office in this matter, than to justify the conscience by the righteousness of Christ ; and he whose faith extends not unto the justification of his conscience, cannot in any sense be said to be justified by faith, but is as yet under the condemnation of the law.

4. Faith is put in opposition to the deeds of the law, as procuring that justification which men seek in vain by

by such deeds. Now the justification which men seek by the deeds of the law, is in the conscience, they seek to have a conscience void of offence towards God, &c. and the justification obtained by faith is to be in the conscience, or there is not a true opposition. The apostle's conclusion being of this nature, that that same justification which men vainly seek in whole or in part by their works or qualifications (whether called evidences, or any other name) is to be obtained by believing, without the deeds of the law, which justification, it is plain must be in the conscience.

Another text fully proving this, is, *Gal. ii. 26.* Knowing that a man *is not justified* by the works of the law, but by the faith of Jesus Christ, even *we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh living be justified:* and *Acts xv. 9.* God is said to purify the Gentiles hearts by *faith*; and in *1 Pet. 22.* they are said to have purified their souls *in obeying the truth*; which purifying is by the application of the blood of Jesus to the conscience, as expressed, *Heb. x. 22.* *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, &c.*

Faith alone is not only the appointed means of justifying the conscience, but also of giving all true peace and joy. This will be easily allowed where the former is allowed, for it is certain, that that which justifies the conscience, must procure true peace and joy; according to the apostle, *Rom. v. 1.* therefore being *justified by faith, we have peace with God* through our Lord Jesus Christ, and *Rom. xv. 13.* the God of hope fill you with all joy and peace *in believing.*

Faith is also the appointed means of obtaining a *full assurance*, *Heb. xv. 22.* Let us draw near—in *full assurance of faith*, and, *Col. ii. 2.* that you may be comforted to all the riches of *full assurance of understanding*; compare ver. 5.

Now if (as has been already fully proved) the appointed means for the real possession of Christ, justification

tion in conscience, true peace with God, and full assurance, is Faith alone; then seeking these things either in whole, or in part, by evidences drawn from any righteousness in us, must be a false method, hurtful to souls, and contrary to the Spirit, and word of God.

III. A third reason against evidences in this respect, is, that they destroy the need or use of faith, and teach the soul to apply the mercy of God in Christ, by a way of natural reasoning.

It is certain, that many things belong to faith, that do not belong to reason, reason comprehends nothing but in a way of natural visible demonstration; but the object and cause of faith is the record of God, and demonstration of the Spirit: and if we seek these things that are taught by the Spirit, and believed upon the record of God, by way of natural reasoning, the Spirit, faith, and the promise are made void.

And that it is so in this case, of applying or appropriating the mercy of God in Christ upon evidences, will appear plainly, if we consider, that the evidences made use of, must be such as we apprehend are peculiar to the favourites of God; and such as hypocrites, or those that any way deceive themselves, are not possess'd of; or else they will not serve for evidences; and if I apprehend I have such evidences as these, what use has faith in the matter, natural reason can conclude from such premises, that I am a favourite of God, and entitled to all the privileges of such a one: those that are serious among *Arians, Jews, and Mahometans*, have what peace they possess by such conclusions.

IV. A fourth reason against evidences in this respect, is, that there is no evidence can be drawn from any righteousness inherent in us, but what is our own righteousness, the righteousness of the law, the righteousness which *Paul* counted loss and dung, and *Isaiab* filthy rags; and that the establishing them is the establishing our own righteousness, and contrary to the submitting to the righteousness of God by faith.

I suppose it is easily granted, that what we do in our own strength is our own righteousness, I shall therefore consider

consider what we do by the influence of God's Spirit.

Faith itself, consider'd as an act, duty, or qualification, is properly our own, and so call'd in scripture, *Rom. i. 8. Your faith is spoken of; Matt. ix. 2. Jesus seeing their faith; Ver. 22. Thy faith has made thee whole, for tho' God is the efficient or author, yet the denomination is from the subject. God was the author of Adam's holiness, in the state of innocency, notwithstanding that was Adam's righteousness, and not God's. So also love and every other qualification, is by the scripture accounted ours, 2 Cor. viii. 8. To prove the sincerity of your love. Phil. i. 6. After I had heard of your faith in the Lord Jesus, and love to all the saints; Isa. xiv. 8. from me is thy fruit found.*

I have often heard a distinction of two righteousnesses of Christ, viz. an *imputed* one, and an *imparted* one; such a distinction (whatever may be meant by it) is both without foundation and very hurtful; this will appear if we consider the meaning of the word righteousness, that is, a conformity to the law: Christ's conformity to the law, in his obedience and sufferings, is his righteousness, and our conformity to the law is our righteousness; now Christ has but one righteousness, or conformity to the law, he was made under the law but once, and this one righteousness is imparted as well as imputed, or it could never justify us; therefore such a distinction of two righteousnesses, being without foundation, must consequently be hurtful; for while people think that there is another righteousness to be had besides that one everlasting righteousness which makes believers perfect for ever; they cannot be perfect, as pertaining to the conscience, but hereby deny their perfection and compleatness in Christ, and are seeking it in themselves.

The scriptures consider those that are justified by the righteousness of Christ, to be so justified because they are one with him, not merely by a legal union, as a surety and debtor amongst men, but by a mystical union, whereby they are the members of his body, of his flesh, and of his bones, *Eph. v. 30. They are the body of Christ, 1 Cor. xii. 13. and Christ is also their body,*

or

or their flesh and blood, *Heb. ii. 14.* for unto us a child is born, unto us a son is given, *Isa. ix. 6. Luke ii. 11.* and those that believe the report receive Christ himself, *John i. 12.* and he that is *thus* joined to the Lord is also one spirit with him, *1 Cor. vi. 17.*

If we take this union along with us, and consider Christ, and those that believe on him, as one mystical person, or body, head, and members, it will afford us much true scriptural light, both with respect to justification and sanctification. For in this view of things we may see that the sins of believers became properly Christ's, were laid on him, and were borne by him in his own body on the tree (not because he committed them, but) because they are the sins of the mystical body, and he having *put them away* by the sacrifice of himself, God is now just in not imputing them; the righteousness of Christ also is properly ours, and imputed to us (not because we wrought it out, but) because it is the righteousness of the mystical body. So we are *crucify'd* with Christ, *Gal. ii. 20.* we are *dead* with him, *Rom. vi. 8.* we are also *risen* with him, *Eph. ii. 6. Col. iii. 1.* and we *sit together* in heavenly places in Christ, *Eph. ii. 6.* and so are new created *in him*, *Eph. ii. 10.*

And here I cannot go on without dwelling a little upon the perfection we have in Christ's righteousness according to scripture-light; and first, *Rom. v. 19.* For as by the disobedience of one many were *made* sinners: so by the obedience of one shall many be *made* righteous. Observe hence, that we are *made righteous*, and that not by any infused habits or qualities, but by the obedience of one, even Jesus Christ. Again, *Eph. v. 25, 26, 27:* husbands love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify it (with his own blood, *Heb. xiii. 12.*) and cleanse it by the washing of water through the word, that he might *make it unto himself* a glorious church, not having *spot*, or *wrinkle*, or *any such thing*, but that it should be *holy* and *without blame*, not by virtue of any of our imperfect habits or qualities, but by virtue of his perfect and everlasting righteousness. Again, *Col. i. 21, 22.* and you
which

which were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, thro' death, to present you *holy, unblameable, and unreprouable* in his sight. And, 2 Cor. v. 21. God hath *made* him to be *sin* for us, who knew no sin, that we might be *made* the *righteousness of God in him*. And indeed how could they be justified if it were not so; a just judge amongst men cannot justify that man with whom fault is found, and shall not the judge of all the earth do right?

Now if the one righteousness of Jesus Christ, makes us righteous, holy, glorious, without spot, or wrinkle, holy and unblameable, and unreprouable in his sight, what other inherent or imparted righteousness can make any addition to this one imparted and imputed righteousness. I acknowledge *faith* is (in this life) necessary to receive and possess this righteousness, and thereby to perfect our consciences; and *hope* to receive all good things on account of this righteousness, and *love* is the fruit of this righteousness so possess'd. But we stand righteous and compleat before God in no other compleatness than that one everlasting righteousness of Jesus Christ; and therefore those that think justification does not make us so compleat before God, but that some other righteousness must be added, do not understand justification according to the scripture light.

The compleat and perfect righteousness of Christ is not only in this manner made ours, but the spirit of Christ is also given unto us to bear witness of this righteousness, and perfect our conscience thereby; and as the natural spirit, or soul, is the life of the natural body, so the spirit of Christ is thus the life of the mystical body, and bears forth in them the fruits of love, joy, peace, long-suffering, &c. Gal. v. 22. and thus the Lord being believed in as *our* righteousness, becomes our strength, and we become trees of righteousness, bearing forth fruit to the glory of our heavenly father.

I doubt not but this (tho' so plainly scriptural) will appear hard to be understood by some who have been accustomed

stomed to consider sanctification in a different light, namely, as something different from the spirit of Christ, infus'd into us by the Spirit, and abiding in us as a spiritual living principle; but this notion has no foundation in scripture, but, on the contrary, the Spirit itself is described to be our *only* spiritual principle; for we believe by the Spirit itself, love is the fruit of the Spirit through believing, faith works by love, and the difference between christian obedience and other obedience, consists in one's being the fruit of the Spirit through believing, and the other being the fruit of the law; so that it is plain, if by inherent sanctification we mean a principle of spiritual life, Christ himself is that life and our sanctification.

The Spirit of truth, who is sent to dwell in us, and abide with us for ever, beareth witness to our spirits of Christ, that our hearts, minds, or consciences may be purified or made holy in his obedience, and the sprinkling of his blood. The Spirit beareth witness *in and by* the word, our spirits receive the witness *by believing that word*; whereby our conscience becomes clean, and purged from dead works to serve the living God: we also hereby become *dead* to the law, by the body of Christ, that we *may live* to God; that being *married* to Christ, we *may* bring forth fruit unto God; which fruit is not to be made the object of reflection and reasoning to know our state by (for this we know *by faith*, before we are capable of bearing forth such fruit) but they serve to glorify God in the world, and evidence our faith to others, or any other use but that which is the property of *faith alone*.

Having made this little digression, which I apprehended was somewhat necessary in order to a right understanding: I now return to the matter in hand, which is to shew, that there is no evidence can be drawn from any thing in us, or perform'd by us, but what is our own righteousness, the righteousness of the law, &c. I have already proved that our faith, love, &c. are styled in scripture our own, and, in short, as Dr. Edwards says, in his *Veritas Redux*. p. 350. "that which is done by the divine aid is our doing, and the reason (as he says) is plain, because the divine aid consists in giving

“ giving us a propensity to do and no otherwise; the Spirit moves, excites, and enables us to do our duty, and this doing is our own act.”

Such evidences are also the righteousness of the law, for the Spirit of God being the principle, renders it not less but more conformed to the law; and I apprehend no one seeks those things as evidences, which are not required by that law, which enjoins us to love the Lord our God with all our heart, soul, and mind, and our neighbour as ourselves; and we may be fully satisfied, that the apostle *Paul* was of this mind, for he makes a direct opposition, without any medium, between Christ's righteousness, receiv'd by faith, and every other righteousness whatever, including them under the name of our *own* righteousness, which is of the law, *Phil.* iii. 8. 9. Not having my *own* righteousness, which is of the law, but the righteousness which is through the faith of Christ, even the righteousness of God by faith; and by the foregoing verse, it will appear, that this was the righteousness he counted loss and dung; yea, doubtless, and I account all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffer'd the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having on my *own* righteousness, which is of the law, &c. The apostle plainly counted for loss and dung every other knowledge than the knowledge of Christ Jesus his Lord by *faith*, and every other righteousness than the righteousness of Christ.

The apostle wrote these things to them, that they to whom he wrote might be followers of him in this matter, ver. 17. Now the apostle could not be apprehensive, that they would be apt to rely upon any other *inherent* righteousness than that which they possess'd as christians, for every man is apt to value himself upon the righteousness he has, *Rom.* x. 3. the pharisees in theirs, and the christians to whom he wrote in theirs.

The prophet *Isaiab*, chap. lxiv. 6. in the same respect terms all our righteousness *filthy rags*, which from what has

has been said before, I suppose I need not be at any pains to prove. We may depend upon it, the prophet by the word *righteousness* meant the best things they had, and not merely their wickedness and hypocrisy.

And surely the establishing this righteousness of our own, by way of evidence to warrant our appropriation of Christ, or any means of justifying the conscience, &c. is contrary to the submitting to the righteousness of God by faith, for, 1. It hinders us from coming as *poor sinners*, as without money, and without price; as those that are ungodly, and have nothing to pay, in which way alone we are capable of receiving a free gift, such as the righteousness of Christ is, for while the mind is puffed up with a pharasaical, *God I thank thee I am not as other men*, &c. the mind is not capable of stooping so low as a *finner's foundation*, which is the only one; for Christ himself must be the first foundation-stone in a *finner's* heart, and not his own righteousness, and Christ upon that; which is unavoidably the case, when we seek to appropriate Christ unto ourselves from evidences of any thing inherent in us.

2. It's contrary to the submission to God's righteousness, for it takes away that reliance and dependance which should be on Christ, and places it on our own righteousness; this is plain from the experience of all that are in that false way, for when they are in distress and bondage (as is most frequent with them) it is not because they apprehend any defect in Christ's righteousness, but because they question their own righteousness, which they imagine entitles them to the appropriation of Christ's, and so it is their own righteousness that supports or distresses them, their dependance upon Christ being merely distant and notional.

3. It's *contrary*, because it takes away that very office which is peculiar to the righteousness of Christ apprehended by *faith*. I mean justification in conscience, peace, joy, and full assurance; as I have already prov'd.

V. The fifth reason against evidences in this respect, is, that they bring false peace, they cry *peace, peace*, when there is no *peace*. And this will appear, if we consider

sider, first, that they don't bring peace from the true foundation, the righteousness of Christ, and free gift of God, but from the false unsettled foundation of our own righteousness, and therefore the peace itself is *bad, unsettled, unstable* as water, and like a wave of the sea: this can't be that *peace* of God which passeth all understanding, nor that *rest* which arises from *ceasing* from our *own works*. Indeed if the peace arising from evidences was a true peace, and from a true foundation, the peace itself would be more constant. *¶ A building upon a rock is not so easily shaken.*

2. The evidences themselves must necessarily be false, for all true evidences are the fruits of the spirit thro' believing (even such believing as has been before described, as apprehends Christ, and takes him into possession) and herein lies a difference between christian obedience, and common morality. For all peace and joy is not the fruit of the Spirit, but only that which flows from believing, *Rom. xv. 13. from being justified by faith, Rom. v. 1.* every esteem of Christ is not a fruit of the spirit, but only that which arises from our believing knowledge of him, *1 Pet. ii. 7.* All love is not a fruit of the spirit, but only that which arises from a heart purified (by faith) a good conscience, (made so by the sprinkling of the blood of Christ) and faith unfeign'd, *1 Tim. i. 5.* and it is not all love, &c. even of a believer himself, that is right, but only that which is the immediate effect of his believing on Christ as his Saviour; so that where faith is not present, the fruits of faith can't be present, and where Christ is not present, faith can't be present: this brings to my mind what *Luther* says in his commentary on the *Galatians*, chap. iii. ver. 28. "Popish school-divines (says he) do dream, that faith is a certain quality cleaving in the heart, without Christ." ("Twould be well if many protestant school-divines did not dream so to, as seems too apparent from their teaching the people to conclude they have faith from marks and evidences) 'This is a devilish error (says *Luther*) but Christ should be so set forth, that thou should'st see nothing besides him, and should'st think that nothing can be more near unto thee, or more present within

within thine heart than he is, for he sitteth not idly in heaven, but is present in us, *Gal. ii. 20.* I live, yet not I, but Christ liveth in me; and here, likewise, you have put on Christ.

Faith therefore is a certain *stedfast* beholding, which looketh upon nothing else but Christ the conqueror of sin and death, and the giver of righteousness and eternal life; this is the cause that *Paul* nameth Jesus Christ so often in his epistles, almost in every verse; but he setteth him forth by the word, for otherwise he cannot be comprehended but by the word. This was lively and notably set forth by the brazen serpent, for *Moses* commanded them that were stung, to do nothing else but stedfastly behold the brazen serpent; they that did so were healed only by that stedfast beholding and looking upon the serpent."

Faith, therefore, (which is the first apparent fruit of the Spirit, and the means by which all other fruits appear) being nothing else but a *stedfast beholding of Christ*, as our Saviour, a receiving and possessing him (and not a certain quality cleaving to the heart without Christ) then consequently all evidences short of knowing that Christ is ours by faith alone, are false evidences, and speak a false peace.

It may be here objected, that the Spirit of the Lord is certainly at work with many souls for years, who can't say that Christ is theirs.

I answer, it is true, that the Spirit is always at work with awaken'd souls, more or less before they believe; nevertheless we act not by that Spirit till we receive Christ, for till we submit to, and receive his righteousness by faith, we are continually going about to establish our own, there being no medium; and till such a submission, the conviction and working of the Spirit from time to time, is more like the angels meeting *Balaam* with a drawn sword to stop and turn him back, than two walking together as those that are agreed. And therefore the voice of the gospel is said to be a voice behind us, saying, *this is the way walk in it*, implying, that we have our backs upon the true way (tho' we are ever so sincere and zealous) till the Spirit of the Lord turn us. It is said also, that the Father must draw us to Christ, plainly

plainly shewing our natural unwillingness and resistance of the Spirit, to submit to this way of salvation. So that in this sense *Luther's* doctrine is very true, namely, that "the fears by which sinners are terrified, either *internal-ly by God*, or externally by preachers, are sins, until "they are overcome by faith." See *Hist. Coun. of Trent*, p. 199.

VI. The sixth reason against such evidences, is, that they have a tendency to make a man think he is rich and increased with goods, and has need of nothing, when at the same time he is poor, miserable, blind, and naked, *Rev. iii. 17.* For when a man is employed about a serious examination of himself, according to such evidences he must be supposed to be in a more inwardly composed and retired frame of mind, than at other times when employed in the world, and therefore liable to think himself possess'd of those things which he finds not when it comes to action and tryal. Thus many while under a serious employment of reading, hearing, meditation, &c. think they can answer to such and such marks and signs, and therefore conclude themselves to be in a very safe condition. But when the persons possess'd of this *imaginary strength* come forth to exercise it against the world, the flesh, and the devil, it proves ineffectual; and they being disappointed in the hopes they had of themselves, become distressed, suspecting (as well they may) their former experience, until they get such another opportunity of gathering up their marks and signs again; till at last, by frequent practices of this kind they habituate themselves to a false peace, concluding from the general bent of their minds, that all is well, tho' they are ignorant of living in the righteousness of Christ, and by the power of his spirit, which works effectually in them that believe; not barely in their private retirements, but in their employments, shops, and families, which works are the effects and fruits of the knowledge of our perfection in Christ our Saviour, by *faith alone*, and not causes of it, by way of evidence and reasoning.

I would recommend to the consideration of those that build upon evidences short of Christ himself, the experience of the apostle *Paul*, and others, while unconverted Pharisees, he declares of himself, that touching the
right-

righteousness which is in the law, he was blameless, *Phil.* iii. 6. he walked blamelessly in all those things he apprehended the Lord required of him, neither was he wanting in sincerity and zeal, for he declares, *Acts* xxii. 23. that he was taught according to the perfect manner of the law of the fathers, and was *zealous towards God*, and *Rom.* x. 3. he bare the *Jews* record, that they had a *zeal of God*. Neither was the Pharisees a people that sought to keep the law in their own strength, for they acknowledged that all that was good in them was from God, as appears by the pharisees prayer; *God I thank thee I am not as other men*, &c. here was also an acknowledgment of distinguishing favour; and the justification they sought by the deeds of the law, was that in the conscience, called by some the manifestation of our justification; for no body can imagine they sought a justification from eternity, by their works in time, nor that they sought it by way of strict merit; now let us sum this up together. The acknowledgment of their own inability to perform what is good, and that what they did was by strength from the Lord, sincerity, and zeal, in what they did, and universal blameless obedience, according to all they apprehended the Lord required of them, and only sought thereby as by evidences the knowledge or manifestation of a gracious reconciliation with God, and all in unconverted persecutors and blind pharisees. It may be asked, where did their mistake lye, if they went so far? I answer, it lay here, they being ignorant of God's righteousness (freely given) went about to establish their own righteousness, and so submitted not themselves to the righteousness of God.

VII. Seventhly, such as make use of evidences in this respect, place their soul's dependance upon that which brings no glory to God, nor fruit towards man, for they place it in their own righteousness, which is contrary to a submission to God's righteousness, and which alone brings God his glory, making him just, and the justifier of him that believes in Jesus. And they bring no fruit towards man, because they depend on an imaginary strength, that proves insufficient when put to the tryal (as has been already proved) and it is observable, that such people place

religion mostly in that which is unprofitable to others ; for not being deliver'd from a selfish spirit by the free righteousness of Jesus Christ, their own safety is uncertain to them, and therefore self-preservation is their greatest care.

Thus I have given some of those sentiments that occurred against marks and evidences in this respect, and would again observe, that I do not mean to deny or exclude such true and constant effects of an assured faith in the promise, as witness to sense and reason, in a proper subserviency, that we are a people that do not deceive ourselves, that our assurance by faith is no delusion ; according to the former similitude. A gentleman is so conscious to himself, that by virtue of the deeds and writings, he is possessor of such an estate, that he cannot be more assured, he not having the least doubt. Notwithstanding the receiving the rents and effects of this possession confirm in a subservient secondary way, what he is already firmly persuaded of, but was he to be so enslaved to sense and natural demonstration, that he would not believe the estate was his, but while he was receiving rents, his life would be render'd very uncomfortable, by not having his dependance on the writings or estate, and he could not properly be said to be possessor of the estate, tho' by virtue of the writings he has a title to it, his support hereby being made as uncertain to him as if he lived on alms. — The same may be said of that inward consciousness and knowledge a man has that he is awake or alive ; his actions are a secondary argumentative evidence that he is so, but he must be look'd upon as a madman, and to have lost his inward consciousness, that would not be persuaded he was alive without those actions. In short, evidences seem to have that place that *John's* epistle had to the church, see 1 *John* ii. 21, 26, 27, &c. and our good conversation is the only way to witness to the world that we are the people we profess to be ; but if we don't keep these things in their proper place, but will be for finding evidences to bring peace to our consciences, &c. we destroy the nature, need, or use of faith, and seek those things by way of natural reasoning and self-righteousness, that God has appointed by way of divine faith and free gift.

SOME
OBSERVATIONS

Concerning the

CHURCH
OF
CHRIST.

By WILLIAM CUDWORTH.



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2012
OBSERVATIONS
To the READER.

THE Lord, in his providence, having call'd me and some Brethren to unite together, in order to Church-Communion and Fellowship, is the reason of my printing these Observations, that so our sentiments, in respect of the Church of Christ and its Government, may be made known, as our Doctrine (being mostly Lutheran) is already, in the * Books that have been publish'd; for being determin'd that the Word of GOD shall be our standard in Doctrine and Discipline, we are willing, by manifestation of the truth, to commend ourselves to every man's conscience in the presence of GOD.



W. CUDWORTH.

* Three Sermons written by Mr. John Symphon, entitled,
I. *Man's Righteousness no Cause or Part of his Justification.*
II. *Salvation only by God's Grace.* III. *Salvation only by Believing.*— Also, *Abraham's Steps of Faith,* by Mr. John Eaton.— *Justification by Christ alone,* by Mr. Samuel Richardson.— *Some Reasons against making Use of Marks and Evidences, &c.* by Mr. William Cudworth.— *A Dialogue between a Preacher of God's Righteousness, and a Preacher of Inherent Righteousness,* by Mr. William Cudworth.

Some OBSERVATIONS concerning the CHURCH of CHRIST.

Ob. 1. **T**HAT there is one holy catholick church, called in scripture, the general assembly of the first-born, *Heb. xii. 23.* the whole family in heaven and earth, *Eph. iii. 15.* which family or Church are in one body and one spirit, and are called in one hope of their calling, they have one faith, one baptism, one God and Father of all, who is above all, and through all, and in all, *Eph. iii. 4, 5, 6.*

2. This Church is God's workmanship, created anew in Christ Jesus, and are spiritually begotten with the word of truth, and born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever, even that word which by the gospel is preached unto you, *Jam. i. 18. 1 Pet. i. 23, 25.*

3. This Church being born and preserved of the Spirit and word of truth, is not confined to persons or places, *John iv. 21, 23.* and no part of it is visible, but only so far as the word of truth and sacraments are received in any place or places, otherwise it is entirely invisible, *2 Tim. ii. 19. Rom. ii. 28, 29.*

4. This Church is also God's care, Jesus Christ himself being the only head thereof; and often, when to all appearance, it has been almost decayed and ruined, and the stated labourers have departed from the truth, he has raised him up pastors after his own heart, to set his people free, and the truth of the gospel has ever been retrieved and maintained by his peoples being raised up, and seperating from their corrupt Churches; and thus has the true Church been preserv'd and recover'd, from

time to time by such godly separations. Come out from among them, and be ye seperate, *Cor.* vi. 17. let them return unto thee, but return not thou unto them, *Jer.* xv. 19. So *Luther* separated from the Church of *Rome*, and others, &c.

5. Every one that truly believes in the Lord Jesus Christ, is to be esteemed a real member of this holy catholick Church, whether he is joined to any particular body or no; nevertheless it is right not to forsake the assembling ourselves together as the manner of some is, *Heb.* x. 5.

6. A visible Church is described in the 19th article of the Church of *England*, as follows: "A Church is a congregation of faithful men, where the pure word of God is preached, and the sacraments duly administred according to God's holy ordinances;" or according to *Luther's* catechism, wherein the word of God is sincerely and purely preach'd, and where the people also holily as the children of God, live according to it; and by the Apostle *Paul*, *1 Cor.* i. 2. it is described to be them that are sanctified in Christ Jesus, called to be saints.

7. An assembly of such united together, by mutual consent, *Amos* iii. 3. are constantly called in scripture, a Church, insomuch that in the *New Testament*, the word Church means nothing else, except in some places, where it speaks of the universal Church afore described.

And our Saviour, to give encouragement to such assemblies, has told us, *Mat.* xviii. 20. that where two or three are gathered together in his name, there is he in the midst of them; if then there were 1000 such assemblies, they are according to the constant tenour of God's word 1000 Churches of Christ, and stand in need of no other authority to constitute them so, neither is there any particular visible body of people, who from the word of God may be called the Church, rather than another particular body professing the true faith.

8. Some think that such particular Churches, unless they were all govern'd by one particular body, cannot be truly united. This arises from a mistake of the true scriptural union, which is no where described as consisting in being under any head, save Jesus Christ alone,

nor

nor in being govern'd by any one particular body; but it is a unity of the Spirit, a unity of the faith in the bond of peace and love, *Eph. iv. 2, 3, 4*; and the endeavouring after, and placing the unity of the Church in other things, has ever been hurtful to the true union.

9. Many different assemblies cannot conveniently have any other union than that of faith and love, unless either one Church have dominion over the other; or the ministers have dominion over the Churches, both which want scripture proof.

1. For as to the first, it cannot be proved from scripture, that the Churches establish'd by the Apostles were subject to any particular body, or were required to own any other head, but Jesus Christ; but, on the contrary, *Rev. i. 4. ch. ii. ch. iii.* *John* writes to the seven Churches of *Asia* distinctly, tho' they were in one country, and charges each Church, with its own guilt; and commends each Church by itself. — takes no notice of any power any had over another; — he directs his epistle to the angel or servant of the church; but the matter he speaks to the whole Church, and concludes, Hear what the Spirit saith unto the Churches.

Again, the Church of *Corinth*, is said, not to be inferior to other Churches, *2 Cor. xii. 13.*

If those who are of a contrary mind would prove from scripture, that Christ ordained an universal head of his Church on earth, or that the Apostles had more than a co-ordinate power, and that this power was conveyed to any successors, they might be attended to; but till then, any other succession of ministers or Churches, than a succession in the true faith of Christ, is to be number'd among those fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith, cautioned against by the Apostle *Paul*, *1 Tim. i. 4.*

2. And as to the second, *viz.* the ministers having dominion over the Churches, it may be consider'd: That two or three or more members of Christ, gathered together in his name, are not to be lorded over by any ministers, or assembly of ministers, but are to be esteem'd of according to the dignity the Lord has been pleased to put upon them, being called to be saints. — The

children and heritage of God. — The purchase of his blood. — The glory of Christ. — The fulness of him who filleth all in all. — Whereas ministers are only called to be servants, and stewards to the Churches; and ought to consider themselves as such, whether they be appointed by God, or appointed by the Church, or by both. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, *1 Cor.* iv. 2. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake, *2 Cor.* iv. 5. And *Mat.* xxiii. 6. xi. 17. Our Saviour saith, that the scribes and pharisees love the chief seats in the synagogues, &c. but he who is greatest among you shall be your servant. — For whether is greater, the gold or the temple that sanctifieth the gold. See also, *3 John* 9, 10, 11.

If that due distinction the scripture makes, *Acts* xv. 1, 2, 3, 4. between the Church and the ministers, the members of the body, and the servants to the body, was observ'd, it would clear up many things in this matter. We become saints, and members of Christ's body; the bride, the lamb's wife, by faith only in the blood of Christ, without gifts, or any sort of labouring or service; and these are what the Holy Ghost constantly calls the Church, and little companies of these joined together, are called Churches; 'tis these that are spiritual, and judge all things; 'tis these have the mind of Christ, *1 Cor.* ii. 15. 16. and have our Saviour's promise, that where two or three of them are gather'd together, there is he in the midst of them. When any one member of such a body, having gifts, are called upon to make use of them, he is to consider that these gifts are not to prefer him more than he was before, by virtue of the blood of Jesus Christ; but are given him to edification of the Church, and is not hereby to become lord over God's heritage; but tho' he is a member and a son, yet for the sake of the Church, in the exercise of his gifts, to follow the example of Christ, and to put on the form of a servant, and act according to the determination of the Church or body of believers, to whom he

he is servant, or appointed to go before in teaching, ministring, ruling, &c.

It is the pastor's duty to feed the people with knowledge and understanding, *Jer.* iii. 15. xxiii. 3, 4. *Acts* xxviii. 17. To speak God's word unto them, whether they will hear, or whether they will forbear, *Ex.* ii. 7. To watch, and give them warning from God, *Ex.* iii. 17, &c. *Acts* xx. 17. To teach the people the difference between the holy and profane, and cause men to discover between the unclean and the clean, &c. *Ex.* xlv. 23, 24. But as to any power of ruling, receiving, casting out, &c. this power the scripture has committed into the hands of the Church members, and he is to act therein, but by their consent and approbation.

The particular Churches are described in the *New Testament*, as having the privilege of chusing their own officers, and determining their own matters among themselves; and by the Church, is not meant any where an assembly of ministers, or any particular body, but the whole multitude of disciples, who are called the Church frequently, in distinction from the Apostles and Elders, &c.

The Apostles, &c. were Men extraordinary called of God, to plant the Churches; yet it is remarkable, that when by the fall of *Judas* there was one wanting among them, the eleven would not appoint a twelfth themselves, but *Peter* stood up in the midst of the disciples, &c. about one hundred and twenty, and they appointed two to be chosen for Apostles. See *Acts* i. 15, 21, 27. — And in *2 Cor.* xviii. 19. there is mention made of a brother, who was *chosen of the Churches*, to travel with the Apostles.

Again, *Acts* vi. 1, 2, 3, 4, 5, 6, the twelve called the multitude of the disciples unto them, and desir'd them to look out among themselves deacons; and then the apostles appointed them over that business. *Acts* ii. 22, 26, the Church at *Jerusalem* appointed *Barnabas* to go as far as *Antioch*. *Acts* x. 20, 21, &c. when the dearth was prophesied of, the disciples, every man, according to his ability, determin'd to send relief unto

the brethren who dwelt in *Judæa*, which also they did, and sent it to the elders by the hands of *Barnabas* and *Saul*. *Acts* xv. 1. &c. The Church at *Antioch* determin'd that *Paul* and *Barnabas* should go up to *Jerusalem* about the dispute of circumcision. When they were come to *Jerusalem*, they were received by the Church*, and the Apostles and Elders.—Then it is said, *all the multitude* kept silence, and gave audience to *Barnabas* and *Paul*.—Then it pleased the Apostles and Elders, *with the whole Church*, to send chosen men of their own company to *Antioch*, with *Paul* and *Barnabas*,—and wrote letters by them after this manner. The Apostles, Elders, and Brethren, send greeting, unto the Brethren which are of the Gentiles, in *Antioch*, *Syria*, and *Cilicia*.—It seemed good to us, *being assembled with one accord*, to send chosen men unto you.—It seems good to the Holy Ghost and to us, &c. So when they were dismissed, they came to *Antioch*, and when they had gather'd the multitude together, they deliver'd the epistle.

The Apostle *Paul*, *2 Thess.* iii. 6, 14. doth not take upon himself to deliver to *Satan*, or excommunicate separate from the brethren, but only commands the brethren, in the name of the Lord Jesus Christ, that *they withdraw themselves* from every brother that walketh disorderly, and have no company with him, that he may be ashamed. And *1 Cor.* v. 4. *Paul* judged, or gave his vote concerning the incestuous person, that in the name of the Lord Jesus Christ, when they were gather'd together, and *Paul* present in spirit with them, with the power the Lord Jesus Christ had invested them with, to deliver such a one unto *Satan*. If *Paul* had power to do it himself, he need not tell them to gather together to do it: If *Paul* might withdraw from such a

* The multitude of disciples, or body of the people, are here called the Church, as in many other places, in distinction from the Apostles and Elders, &c. but there is not one place that calls the Apostles and Elders, distinct from the people, the Church.

person himself, and separate from a congregation, that would not withdraw from such persons; yet that could not tolerate him to separate that person from the rest of the congregation, any otherwise than by advising them to separate from him: For as such an assembly gather together by mutual consent, so also, they ought to separate from any one, if occasion be, by mutual consent.

From all this it appears, that the extraordinary messengers, such as the Apostles, Prophets and Evangelists, or the ordinary officers, such as pastors, teachers, &c. never assumed any other than a co-ordinate power with the rest of the members of the Churches, and that every Church had the power of ruling and governing among themselves: And this does not at all hinder, but that the faithful ministers may be esteem'd at the same time as the ambassadors of God; and they that rule well, be counted worthy of double honour, *i. e.* in the first place, as being Saints themselves, and members of the body; and in the second, as faithful brethren, in having a watchful care of the members; and every one who hath gifts of any sort, and make the use of them faithfully for the good of the whole, will not lose the reward of *their service* (tho' it be but a cup of cold water) from him, who has already made over to them the reward of *the inheritance*.

10. I would further observe in the words of the confession of *Wirtemberg*, That "the ministry of remitting or retaining sins, which otherwise is call'd *The key of the kingdom of heaven*, is not given to the free power of the persons of men, but it is so nearly annex'd to the word of the gospel, that so many as do preach the gospel, may truly be said to remit and to retain sins; to wit, to remit their sins who by faith do receive the gospel, to retain theirs that do contemn the gospel. *Mark xvi. Preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.*" And *Chrysostom* saith, "The key is the knowledge of the scriptures, by which key the truth is open'd unto man."

Of the MINISTERS.

THE Ministers which Jesus Christ hath set in his Church, are either extraordinary, as Apostles, Prophets, and Evangelists, called for the planting the Churches at first; to which may be added also, those who are raised up from time to time, to recover and preserve the Church in the truth of the gospel, when it is corrupted; or else they are ordinary, such as Elders, Pastors and Teachers, whom the Churches chuse from among themselves.

Those extraordinary servants of the Church, whom the Lord raiseth up for the preservation of his truth, are seldom or never acknowledg'd by the corrupt ministry or people; but the sheep who are made free by the truth, know the shepherd's voice from a stranger's; and by these two things is a true minister of Christ to be known;

1. That he preaches not himself, but Christ Jesus the Lord, and sets before the people nothing more than the pure word of God.

2. That those who receive the truth in the love of it, are edified thereby; for the ministers are given to edification of the body, *Eph. iv. 12.* So that as *Zanchius* saith, "we may well conclude, that by whose labour we see the Church to be edified, their calling is of Christ, and their ministry from God, and legitimate."

The ordinary Elders, Pastors, Teachers, &c. are from scripture chosen and ordain'd by the Churches, to which they are to be related as officers; for tho' the Apostles, &c. are generally describ'd as laying their hands on, and ordaining them whom the Churches chose, yet there is no mention made of any command or power given them by the Lord Jesus Christ, that they in particular, or distinct from the rest of the Church, should ordain. The Apostles method I conceive to be this, that having gather'd a company of Saints together, they told them to look out among themselves persons fit, according to such directions

as are given in *Timothy*, &c. and then they in the name and presence of the Church, ordain'd and appointed them in their offices ; and herein they acted only as a single member of the Church, personating the whole body, and not as persons having that power peculiar in themselves. This will appear still plainer, if we consider,

1. There is an express command and authority given to those that teach to baptize, &c. but none to chuse and ordain ministers over the people ; whereas had it been our Saviour's will his Church should have absolutely been so govern'd, he would, no doubt, have given express command in this, as he has in other things, that the ministers and people might know their proper stations, and not be burthen'd with uncertainties.

2. It is weak to think, that the Churches have power to chuse out from among themselves officers, which is the main matter ; and not have power to use any form of publickly designing and fixing them in their offices after they have chosen them.

3. Were it not so when the ministry was fell from the truth, and become corrupted, there would be no possibility of obtaining a true ministry ; for if at such a time they had the power of ordaining separate from the people, they would take care none should be ordained but such as were like themselves, whereby a faithful ministry would be always prevented. Therefore even in the days of the *Old Testament*, God raised up Pastors after his own heart, who went with a *Thus saith the Lord*, among the people, without any leave at all from the appointed teachers and prophets.

As for the custom of laying on of hands, it is not in the *New Testament* expressly instituted, but is a ceremony used in Scripture on divers occasions. In the *Old Testament* it was done by command, *Levit. xxiv.*

14. when the man that had cursed was to be stoned, all that heard him, laid their hands on him.

Again, when any one offered a burnt-offering, he was to put his hand on it, *Levit. i. 4.* When the whole assembly of the children of *Israel* offer'd the *Le-*
vites

wites unto the Lord to execute his service, they were to lay their hands on them, *Numb.* viii. 10, 11. And the laying on of hands was used in the *New Testament*, when the Apostles, upon choice, and in behalf and presence of the Churches, appointed the Elders in their offices, *Acts* vi. 5, 6. *Acts* xiii. 1, 2, 3. *1 Tim.* v. 12. When any were to be endued with the miraculous gifts of the Holy Ghost, *Acts* viii. 17. *Acts* xix. 1, 6. *1 Tim.* iv. 14. *1 Tim.* i. 6. When they healed the sick, *Acts* xxviii. 8.

Of the SACRAMENTS.

GOD hath been pleased, not only to give us his Word, concerning our free salvation, but also from time to time hath annex'd thereunto certain mystical signs, as a seal to the things he has spoken: The giving of which signs he hath been pleased to call, The establishing his covenant with us, *Gen.* ix. 9, 11. xvii. 7. And the signs themselves he has called, The token of the Covenant which he makes between him and us, *Gen.* ix. And when this sign hath consisted in some holy rite or sacred action, commanded to be perform'd by us, it is call'd the Covenant, which we shall keep, *Gen.* xvii. 9, 11. serving as a memorial betwixt him and us, and a means of putting us in mind that he remembers his covenant, *Gen.* ix. 15, 16.

This sign was in *Noah's* days a rainbow; in *Abraham's*, circumcision; and in our days, baptism, or washing in water; administred in the name of the Father, Son, and Holy Ghost, *Matt.* xxviii. 19.

Circumcision was figurative, or significant of the death of Christ, which was to come; shewing forth, that as one member of the body being circumcised, the whole body was accounted clean; so should one member of the mystical body, the Church, be circumcised or sacrificed, bearing the sins of the whole, and putting them away by his blood-shedding, whereby the whole body should become perfectly clean and holy, without spot,

spot or wrinkle, or any such thing, *Col. ii. 11. i. 22. Eph. v. 27.*

To this sacrament of circumcision, when the children of *Israel* were in *Egypt*, was instituted another, called the passover, wherein they were to remember their great deliverance, by eating of a lamb, and it is also pointed out to them the lamb of God which taketh away the sin of the world.

Baptism is significant of our being wash'd from our sins in Christ's blood, *Rev. i. 5.* of our being dead and buried, and rising again with him, *Rom. vi. 4. Col. ii. 12.* And a seal of that covenant, that our sins and our iniquities he will remember no more, *Heb. viii. 12.*

To which is also added the Lord's supper, wherein, by eating bread and drinking wine, significant of the Lord's body and blood, we remember him, and shew forth his death till he come, *1 Cor. xi. 23.*

With regard to the sacraments of baptism and the Lord's supper, it is needful to observe, that, as the word of God can receive no alteration from man's belief, or unbelief, but is and remains the faithful and true sayings of God, Words that are spirit and life, whether we believe them or no; so also it is with the sacraments, they can receive in themselves no alteration from the subjects concern'd with them, therefore they that eat and drink the Lord's supper unworthily, or without faith, eat and drink judgment to themselves, not discerning the Lord's body, which is sacramentally present, whether they discern it or no. If an unworthy receiver or administrator, hinder'd the ordinance from being truly so, they could not be guilty of a profanation of that ordinance, because they prevent it from becoming an ordinance: But it is impossible for God's words and ordinances to be destroyed thro' our unbelief. On the other side, it is useful to consider, that tho' faith makes no alteration in these things, yet they are not profitable to us without it, and therefore the work of the Holy Ghost, is to take of the things of Christ as they are, and shew them to us, or give us spiritually to discern them; that so faith being begotten, or strengthened, thereby they may become profitable.

As to the particular circumstances that attend the ordinances, I would observe, that those that make the scripture their standard or rule, should be express only in those things that the scripture are express in; and should leave liberty of conscience, where that leaves liberty; and should made no unalterable rules or orders, where the scriptures are silent; the scripture examples are best for imitation, but to turn them into unalterable laws, is acting beyond scripture authority.

This being premised, I would deliver my own sentiments concerning baptism of infants, which, tho' I approve of, yet by no means so as to confine others to the same practice; neither do I think those right who make one way or other a bar to Church communion, seeing that the essence of baptism consists not in the subjects concern'd, but in being baptiz'd in water, signifying a washing in the blood of Christ, or being bury'd into his death, in the name of the Father, Son and Holy Ghost. So that the baptism of believers, and the baptism of infants, is but one and the same baptism, tho' differently administr'd; and the difference of the administration, can never alter the ordinance itself; — my reasons for infant baptism, are as follow,

I. Infants do belong to the covenant of grace, and the promise is to them, and therefore the seal.

1 *Obj.* Suppose you should administer it to those who don't belong to the covenant of grace.

Ans. It can be attended with no worse consequences than administering the word to such; and we are commanded to preach the gospel to every creature, it being no more till faith comes, than the gospel preach'd by a sign.

2. *Obj.* Why then don't you also administer the Lord's supper to them.

Ans. Because it is an ordinance, in which we are not merely passive, as we are in baptism, but in which we are at that present instant, to commemorate his death, and feed by faith on his body and blood, which infants are not capable of, tho' they are capable of a passive ordinance, such as baptism is.

II. Baptism signifies our being wash'd in the blood of Christ passively, without condition, and also seals the unconditional promise, that our sins and iniquities he will remember no more, and therefore may be administered without condition to infants.

3. *Obj.* What means then these words, If thou believest with all thine heart, &c.

Ans. Because it would be mockery in adult persons to receive the sign, without faith in the thing signified; and therefore a confession of faith is necessary in them first, they being subjects capable thereof; but faith is not necessary as a condition, giving a proper right to baptism, no more than it is a condition of the thing signified by baptism, *viz.* the blood of Christ; and therefore, as infants may have the end of baptism, the righteousness it signifies and seals, they may also have the seal.

III. Circumcision, whatever it might signify and seal with respect to temporal blessings, &c. to the natural seed, yet it was also a sign and seal of the righteousness of faith of Christ's death and the remission of sins, and in this sense baptism is come in the stead thereof, as signifying and sealing the same thing; and the subjects capable of circumcision, are subjects capable of baptism, and therefore infants are so, and it is of as much use to them now, as circumcision was to the infants then.

IV. There is more ground for infant baptism from that text, *Mat. xix. 14.* then what is commonly observed; for in the first place, the parents were not commanded to bring their children, but they brought them in the faith of his goodness and power.

Again, the disciples had as much reason to find fault, as any have now.

The baptism of remission of sins in Jesu's blood was not as yet instituted, which is a very good reason for his not baptizing them; but his taking them in his arms, and blessing them, give us ground to think they may be baptized, for Christ's blessings are covenant blessings.

V. Some think the baptism of infants was not in use from the beginning, but is an innovation in the Church;

Church; but I am inclin'd to think the contrary, for this reason, that if the baptism of infants had not been a practice from the beginning, it is probable there would have been some stir at its commencement and introduction; but *Austin*, who is reported to be one of the first that defended it, speaks of it as "a practice the Church had, that was never instituted in councils, but always retain'd; and therefore most rightly believed to have been delivered by no other than apostolick authority;" *Aug. con. Don. lib. 4. ch. 24.* and the reason of its not being made mention of in writing, before *Austin's* time, is likely, because it was never questioned before.

F I N I S.



10 EE 60

A
DIALOGUE

Between a
Preacher of *Inherent Righteousness*,

AND A
Preacher of GOD's *Righteousness*,
Reveal'd from Faith to Faith :

BEING AN
ANSWER

TO A
Late DIALOGUE

Between an
ANTINOMIAN and his FRIEND.

— Because thou hast forgotten ME (saith the Lord)
and trusted in Falshood. Therefore will I discover thy
Skirts upon thy Face, that thy Shame may appear.

— O Jerusalem, wilt thou not be made clean, when
shall it once be, Jer. xiii. 25, 26, 27.

By WILLIAM CUDWORTH.

L O N D O N :

Printed by J. HART, in *Popping's-Court, Fleet-
street*; and Sold by J. LEWIS, in *Bartholo-
mew-Close, near West-Smithfield*; and at the
Tabernacle.

MDCCXLV.

DIALOGUE



To the AUTHOR of the late Dialogue, be-
tween an *Antinomian* and his Friend.

Reverend Sir,

PUrp^osing this as an answer to your Dialogue, I consider'd that the giving of scandalous names, such as *Antinomian*, or the like, has no warrant from scripture, and appears to men of sense but a mean way of making good the cause one is engaged in; and though I have a precedent for such a practice in your Dialogue, yet as our Saviour bids me not return railing for railing, I therefore have chose you such a name in the following Dialogue, viz. a preacher of inherent righteousness, as I believe you entirely approve of, and have taken to myself a name I as much approve of, endeavouring herein to do as I would be done by; and tho' for some reasons I have thought it necessary to print this, yet it is not with a design to carry on a controversy with you, being persuaded there are many other ways more useful for propagating the truth;

Yours,

W. CUDWORTH.



A

DIALOGUE, &c.

I. R. stands for preacher of inherent righteousness,
and G. R. preacher of God's righteousness.

I. R. **W**ELL, Sir, what do you think of our last Conference?

G. R. Indeed, Sir, the more I reflect on what you said, the less I approve of it.

I. R. Why so?

G. R. Why you condemn for error and absurdity sound speech; that cannot justly be condemn'd, if the scriptures are to be credited and followed; and at the same time introduce a scheme more unscriptural and absurd than you would represent ours.

I. R. How so! I think I have made the matter quite plain; you are surely blinded by your errors. However let's confer a little more on this subject, what have you to say?

G. R. Pray, then, what do you mean by saying, *that Christ by that one offering of his on the cross, made a full satisfaction for the sins of the whole world, page 2.**

I. R. I mean only, *that Christ did then put away the punishment of all our sins, who believe in him, p. 10.*

G. R. So the full satisfaction for the sins of the whole world, which you speak of, amounts only to punishment for those *who believe*. You speak great words, and mean nothing by them; but the scripture saith he hath put away *sin* by the sacrifice of himself, *Heb. ix. 26.*

* The words in Italick, are chiefly taken from Mr. Wesley's Dialogue. The letter p. signifies the page.

I. R. But, I mean only, that he then put away the punishment.

G. R. If you are right, then, this has been my mistake all the while, for I thought that Christ had not put away, but had endured the punishment, that thereby he might put away our sin, and the scripture has confirm'd me in this, by saying, that the Lord laid on him the iniquity of us all, and therefore he was wounded for our transgressions, and by his stripes we are healed, *Isa. liii.* He is the Lamb of God that taketh away the sins of the world, *John i. 29.*

I. R. Did he then heal the wound before it was made? and put an end to our sins before they had a beginning? *p. 2.*

G. R. No, no; the wound was receiv'd long before our sins had their beginning, in the fall of *Adam*. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, *Rom. v. 9.*

I. R. I can allow that Christ hath redeem'd us (all that believe) from the curse, or punishment justly due to our past transgressions of God's law, *p. 6.*

G. R. Christ hath redeemed us from the curse of the law, being made a curse for us, *Gal. iii. 13.* He was made sin for us that knew no sin, that we might be made the righteousness of God in him, *2 Cor. v. 21.* God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, *v. 19.* but bearing them in his own body on the tree, *1 Pet. ii. 24.*

I. R. Hold; if you go on at this rate, I can hardly tell what to say to you. I believe Christ has only redeem'd us (who believe) from the punishment due to our past transgressions.

G. R. Then who must redeem us from those which are to come; if this doctrine were true, it would bring you and I under a sad condition. The scripture says, there remains no more sacrifice for sins, *Heb. x. 26.* The blood of Jesus Christ cleanseth us from all sin, *1 John ii. 7.*

I. R.

I. R. The blood of Christ makes an attonement, *for the sake of which God forgives*, p. 11.

G. R. According to the constant language of the Holy Ghost, we have our forgiveness *in* his blood, and not merely for the sake of it; but pray who are made partakers of *this* remote forgiveness.

I. R. Those that perform the *condition* of believing, p. 3.

G. R. What sort of believing do you mean?

I. R. To believe *that Christ has not done all which was necessary for your absolute salvation; but, that he has done all which was necessary for your conditional salvation.* See the short view of the difference between the Moravian Brethren and Mr. Wesley, p. 14.

G. R. Then the condition of forgiveness, is to believe, *that Christ has done all that was necessary to procure a conditional salvation.*

I. R. Yes, and this scheme appears to me very consistent and reasonable.

G. R. Then as far as I can see this faith leaves you just in the same state it found you, *i. e.* still having the condition to perform; and then all you have said about *Christ's full satisfaction*, p. 2. and *his having loved us, and given himself for us*, p. 3. amounts just to nothing at all, for a conditional forgiveness is no forgiveness, it is no more than the offer of a bargain to any that will come to the terms. It is no more in reality, than if having offered to let my house, by a publick advertisement, for so much money, I should then say I have let my house to all the men in London.

I. R. Say what you will, it is plain to me, that notwithstanding all that Christ hath done, *be that believeth not shall be damned*, Short view, &c. p. 14.

G. R. That is true, but it is he that believeth not that Christ hath done all which was necessary for his absolute salvation. And this faith is only necessary in order to receive the forgiveness in the blood of Jesus, not to procure it by way of condition. The faith which you describe is common to thousands, whom I am persuaded you will not allow to be real Christians.

I. R. But I secure myself in this matter by furnishing this faith with *love*, without which it is not *true faith*.

G. R. Then *my* labour is over, for *Luther* has already so answer'd this point against the Papists, that I need say no more about it ; he shall answer you upon this,

D. M. *Luther*, *Com. Gal. Chap. ii. Ver. 4, 5.* " Now
 " the truth of the gospel, is, that our righteousness
 " cometh by faith alone, without the works of the
 " law. The corruption or falshood of the gospel is,
 " that we are justified by faith, but not without the
 " works of the law. With the like *condition* the false
 " apostles also preached the gospel. Even so do our Pa-
 " pists at this day. For they say, that we must believe
 " in Christ, and that faith is the foundation of our sal-
 " vation ; but it justifieth not, except it be *furnished*
 " *with charity, or love.* This is not the truth of the
 " gospel, but falshood and dissimulation. But the true
 " gospel indeed is, that works, charity, or love, are
 " not the ornament or perfection of faith ; but that faith
 " of itself is God's gift, and God's work in our hearts,
 " which therefore justifieth us, *because it apprehendeth*
 " *Christ our redeemer.* Man's reason hath the *law* for
 " his object, thus thinking with himself ; this I have
 " done, this I have not done. But faith being in her
 " own proper office, hath *no other object* but Jesus
 " Christ, the son of God, delivered to death for *the*
 " *sins* of the whole world. It looketh not to charity, or
 " love ; it faith not, what have I done ? what have I of-
 " fended ? what have I deserved ? but what hath Christ
 " done ? what hath he deserved ? Here the truth of the
 " gospel answereth thee ; he hath redeemed thee from
 " thy sin, from the devil, and from eternal death.
 " Faith, therefore, acknowledgeth, that *in* this one
 " person Jesus Christ, it hath forgiveness of sins and
 " eternal life. He that turneth his eyes away from
 " this object, hath *no* true faith, but a fancy, and a
 " vain opinion, and turneth his eyes from the promise
 " to the law, which terrifieth and driveth to despe-
 " ration.

" Where-

“ Wherefore those things which the popish school-
 “ men have taught concerning justifying faith being
 “ *furnished with charity, or love*, are nothing else but
 “ mere dreams. For that faith which apprehendeth
 “ Christ the son of God, and is *furnished with him*,
 “ is the same faith that justifieth, and *not* that faith
 “ which includeth charity, or love. For a true and
 “ a stedfast faith must lay hold upon *nothing else* but
 “ Christ *alone*, and in the afflictions and terrors of con-
 “ science, it hath nothing else to lean unto but this *
 “ diamond Christ Jesus. Wherefore he that appre-
 “ hendeth Christ by faith, although he be never so
 “ much terrified with the law, and oppressed with the
 “ weight of his sins, yet may he be bold to glory
 “ that he *is righteous*. How, or by what means?
 “ Even by that *precious pearl* Christ Jesus, which he
 “ possesseth by faith. This our adversaries *understand*
 “ *not*, and therefore they cast away this precious pearl
 “ Christ, and in his place they set charity, or love,
 “ which they say is their precious diamond. Now,
 “ when they cannot tell what faith is, it is impossible
 “ that they should have faith; much less can they teach
 “ it unto others. And as for that which they will
 “ *seem to have*, it is nothing else but natural reason,
 “ an opinion, a very dream, and no faith.”

I. R. *How is it that you say, that a minister of Christ ought to preach nothing but believe, believe? and that to tell men of doing any thing is preaching the law, p. 4.*

G. R. Here you widely mistake us, we affirm constantly, that they which have believed should be careful to maintain good works; but it is true we are also careful to maintain, that these works are of no more use in the matter of our salvation, than our eating, drinking, sleeping, &c.

I. R. You maintain, also, that a believer is free from the law?

* *The Papists imagine, that charity, or love, is inclosed in faith, as a diamond is in a ring; but Christ is the true diamond, and not charity, or love. This in the margin.*

G. R.

G. R. He is *entirely* free, *Rom. vii. 4.* He is not under it; as many as are of *the works of the law* are under the curse, *Gal. iii. 10.* Christ is the *end* of the law for righteousness to every one that *believeth*, *Rom. x. 4.*

I. R. Do you mean the *Law of God*?

G. R. I mean the *Law of Commandments*, *Eph. ii. 5.* That *Law* which is *holy, just, and good*, *Rom. vii. 12.*

I. R. So your liberty is a liberty to *disobey God*. Short view, &c. p. 15.

G. R. Our liberty is to walk in the spirit, and not fulfil the deeds of the flesh; we are at liberty both from the law and the flesh.

I. R. But how does this agree with those words of our Lord, *Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, 'till all be fulfilled, Matt. v. 17, 18.*

G. R. It entirely agrees with this text, for our Saviour has fulfilled every jot and tittle of the law in the body of his flesh, and has took it out of the way, nailing it to his cross, *Col. ii. 14.*

I. R. The apostle means only the *Jewish dispensation, the law of ceremonies*, p. 5.

G. R. It was the hand-writing of ordinances that was against us, which was contrary to us. The ceremonial part of the law was for us, the remission of sins was contain'd therein. Again, it was that law which cursed us, for he was made a curse for us. The ceremonial part did not curse us.

I. R. I am resolved not to understand it in that sense; don't we read in *Gal. v. 4, 5.* *When the fulness of time was come, God sent forth his son, made under the law, (the Jewish dispensation) to redeem them that were under the law, that we might receive the adoption of sons, p. 5.*

G. R. So then according to your exposition of this scripture, neither Jew nor Gentile are redeem'd from the fall; Christ being made only under the *Jewish dispensation*,

penfation, or law of ceremonies, to redeem the *Jews* from *that* difpenfation, and the *Gentiles* are not at all the better for his coming.

I. R. Hold, hold, you go too far.

G. R. Nay it muft be fo, if what you fay is right, for we are redeem'd only from under that law Chrift was under. If he was *only* under the ceremonies, we are *only* redeem'd from the ceremonies; but if he was under the moral law, we are redeem'd from the moral law.

I. R. Is it not faid, 1 Cor. ix. 21. that *we are under the law to Chrift*, p. 5.

G. R. I wonder that you who have been fo curious about the original of feveral texts, have been fo neglectful here. The *Greek* word is *ὑποῦ*, in a law (i. e. the law of love and liberty) not under the law.

I. R. Well, however this may be, furely your account of fanctification is the *moft crude and indigefted* I have ever yet heard, p. 9.

G. R. How fo?

I. R. Firft you fay, that that is *a falfe faith* which men are obliged to fupport by frames, feelings, and works, p. 9.

G. R. So I do ftill, what then?

I. R. Then you allow, that *whoever has true faith, is holy both in heart and life*, p. 9.

G. R. That is alfo true.

I. R. Then you have abundantly confuted yourfelf, for you have allowed that true faith not only cannot be fupported, but cannot exift without the love of God, and of all mankind, p. 10.

G. R. There is fo wide a difference between what fupports faith, and what is the effect of faith, that I wonder a perfon that never lays his reafon afide, p. 3. fhould miftake here. The effect of the fun is light and heat, is the fun therefore fupported by light and heat? The effect of true faith is my love to God and man, but the fupport of true faith is God's love to me, manifested in the blood of Chrift and free promife of God. The apoftle faith *faith worketh by love*, but to conclude, therefore,

fore, that faith is supported by [my] love [to God and man] is a very false inference.

I. R. You say we are not made good, or holy, by any inward qualities and dispositions.

G. R. It is true, we are not.

I. R. No! are we not made good by inward goodness, holy by inward holiness, meek by inward meekness, gentle by inward gentleness? p. 11.

G. R. No; we may be denominated so from these fruits, and philosophers may maintain that we are so from these things, because they can see no further; but in the language of the Holy Ghost these things are only the fruits of the Spirit, and not our holiness.

I. R. What vain jangling is this? you cavil at the name, while you allow the whole thing, p. 8.

G. R. It may seem vain jangling to you; but there is great need, if we would be kept from error, to maintain the expressions of the Holy Ghost, who knows better what names to give, than all the philosophers in the world. Our Saviour says, first make the tree good, and then the fruit will be good, for a good tree cannot bear forth evil fruit, Matt. vii. 18. What is to be understood by the tree, but our minds and consciences, which are either defil'd and impure, or pure and holy. Now the question is, which way is this bad tree, viz. a defil'd and impure mind and conscience, to be made a good one. You say by love, meekness, gentleness, &c. I say by believing that Christ has borne my sins in his own body on the tree, and that therefore they are not imputed; but that the righteousness of God is imputed to me without works, Rom. iv. 6. by believing this my conscience becomes purged, clean, and perfect, as tho' I had not committed sin; and such a purged conscience is capable of serving the living God, and bears forth the fruit of love, joy, peace, &c. it is therefore as absurd to say of such persons, that they are made good by their goodness, meek by their meekness, gentle by their gentleness, &c. as it would be to say of a tree, that they are made apple-trees by their apples, pear-trees by their pears, plumb-trees by their plumbs, &c.

I. R.

I. R. What do you mean by saying, that though the vile sinful body continually disposes the mind to evil, yet the blood of Christ makes us free from sin, and as it were destroys the connexion.

G. R. The think speaks for itself, being true according to the constant language of the Holy Ghost, and christian experience. My spirit or mind, being born of God, is under the influence both of the flesh and the spirit. — By the spirit we know that Christ hath borne our iniquities, and hath shed his blood for them, by which spiritual knowledge, we are freed from sin, both from its guilt and dominion. Having (in this respect) no more mind to commit one sin, than we have to destroy ourselves; nevertheless we are still united to the same vile sinful flesh as ever, and are as continually disposed to evil from the flesh, as we continually get the victory by believing our perfection and compleatness in Christ, and when we discover our former nature, sin working in our members; by believing this great truth, that sin is not imputed to us, but that we are perfectly holy in God's sight, by virtue of his cleansing us upon the cross, we get the victory; and,

*Say to covetousness, lust, and pride,
For you my Lord was crucify'd.*

And after all we place not any perfection in the victory we obtain, but in the victory he obtain'd upon the cross; we place not our sinless perfection in our not having sin, but in its being not imputed.

I. R. I thought so, I thought you did not *mean really holy, but holy by imputation*, p. 11.

G. R. By what spirit do you make this distinction, to say that one that is holy in Christ's blood, and God's imputation, is not *really holy*? How dare you thus contradict the most high, and make him a liar in his word and work. I perceive plainly you know but one sort of righteousness, that is the righteousness of inherent qualities, dispositions, and works, and this is the reason why the language of the Holy Ghost, and of those who
by

by faith possess righteousness, holiness, and perfection IN Christ's blood, and IN God's imputation *, seems as *foolishness* unto you, this is the reason why, *p. 10.* you trifle with that scripture, *Dan. ix. 24.* of Christ's *bringing in* everlasting righteousness, which righteousness brought in 1700 years ago, is the only one *in which* all the saints who lived before it was brought in, and *in which* all to the end of the world are made righteous, holy, and perfect. Neither will the saints boast of any other perfection to all eternity; and if you, and those of the same mind with you, have the righteousness of angels, and do not renounce it, and put on this righteousness as your *only covering*, you will be examined with a *Friend how comest thou in hither, not having on the wedding garment*; and sent away with a *depart, I know you not, you workers of iniquity*. I pray our Saviour therefore to reveal his righteousness in you, to the perfecting of your conscience *without works*, and then you will be truly able to sing that song of *Moses, Deut. xxxii. 4.* *he is the rock, his work is perfect*; and that song of the Lamb, *Worthy is the Lamb that was slain, &c. Rev. v. 9, 10, 12.*

I. R. Well, I will just ask you one more question, and take my leave, do you not hold, that we must lay aside our reason.

G. R. No; Reason may be compared to fire or water, it is a very good servant, but a very bad master. *Paul, and Peter*, whose reasonings you instance, *p. 12.* made use of it as a servant, but you seem to be subject to it as your master or guide. I therefore leave *1 Cor. ii. 13, 14.* to your consideration.

10 FEB 60

* This is therefore a strange and wonderful definition of christian righteousness, that it is the imputation of God for righteousness, or unto righteousness. When the Popish schoolmen hear this definition, they laugh at it, for they imagine, that righteousness is a certain quality poured into the soul, and afterwards spread into all the parts of man. They cannot put away the vain imagination of reason, which teacheth that a right judgment, a good will, or a good intent, is true christian righteousness. This unspeakable gift therefore excelleth all reason, that God both account and acknowledge him for righteous without works, which embraceth his son by faith alone, who was sent into the world, was born, suffered, and was crucified for us. Luther, *Com. Gal. chap. 3.*

The C O P Y of a
L E T T E R

SENT TO

Matthew Henderson,

While under Sentence of Death in *Newgate*, for the barbarous Murder of his Mistress, the Lady DALRYMPLE.

WHICH

Pointeth out to him the Way of Salvation
by JESUS CHRIST.

B U T

Taken away from him by a Dissenting Minister, to whom he shew'd it, desiring him to explain it to him.

Published for the Manifestation of the Truth, and Edification of all those, into whose Hands it may come.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked One, and catcheth away that which was sown in his heart: This is he which received seed by the way-side, Matt. xiii. 19.

L O N D O N:

Printed by JOHN HART, in *Popping's-Alley, Fleet-Street*; and Sold by JOHN LEWIS, in *Bartholomew-Close, near West-Smithfield*; at the late *French-Church, in Black and Grey-Eagle Street, Spital-Fields*; and in *Peter's Yard, in Castle-Street, near Leiceſter-Fields*.

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The COPY of a
LETTER
SENT TO
Matthews Henderson
To the Reader



THIS letter concerns the unhappy young man to whom it was wrote, being for substance a collection from the scriptures, of the words of God relating to the only way of salvation, which, if thou submit not to, Harlots, Publicans, Thieves, and Murderers shall enter in before thee. It is the way God hath chosen to manifest his love and mercy, heal our wounded consciences, and strengthen our minas against the temptations of the world, the flesh, and the devil, that we may live soberly, godly, and righteously in this world for the time to come, that thus being delivered out of the hands of all our enemies, we may serve him without fear, in holiness and righteousness before him, all the days of our lives, Luke i. 74, 75. besides the citations of the places of scripture (which I would desire the reader with the noble Bereans to examine and see whether these things are so) I have adaeed quotations from that champion for the truth, Dr. Martin Luther, taken out of his commentary on the epistle to the Galatians. That without prejudice the truth of God contained therein, may be read, understood, and blest to your soul's eternal welfare, is the prayer of

Yours, in the Lord JESUS CHRIST,

WILLIAM CUDWORTH.

Sunday, April 20, 1746.

My guilty FRIEND,

AS you are upon the brink of an eternal world, and are perhaps now perishing for lack of knowledge, I hope you will not take it amiss of me, if I point out to you the way of salvation, as follows,

It is a most certain truth, that our God is a God of strict justice and holiness, and that upon whomsoever the least spot of sin is found, the curse comes upon that person to condemnation, *Gal. 3. 10.* inasmuch that as soon as sin enter'd into the world, death, in all its dreadful shapes, enter'd with it, and so death pass'd upon all men, for that all have sinn'd, *Rom. 5. 12.* and so thro' the offence of one, judgment came upon all men to condemnation, *Rom. 5. 18.* — My dear friend, think not that I am going to terrify or affright you, I mean no such thing, but to comfort you with the comforts of the Holy Ghost; for tho' the Lord is a God of such strict holiness that he cannot forgive sin but by a satisfaction done unto his justice, yet he has found out a way to save sinners, and still be just and righteous in so doing, *Rom. 3. 26.* when a king pardons a malefactor by dispensing with his laws, there is a kind of injustice done unto the law, and tho' he may be said to be merciful, yet he cannot be said to be righteous in so doing, because the law goes unsatisfied, *Rom. 3. 31.* but God's ways are not as man's ways, the way he has chose to save us in, is by sending his own son in the likeness of sinful flesh, and has for sin, condemn'd sin in the flesh, that so the righteousness of God might be fulfill'd in us, *Rom. 8, 3, 4.* and now this is the good news that I have to tell you, (a)

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that

(a) It is certain from scripture, that our whole and compleat salvation (in particular the putting away and making an end of sin by sacrifice and bringing in everlasting righteousness, *Heb. ix. 26.* *Dan. ix. 24.*) is accomplish'd in the person of Christ, *Psa. lxxxix. 19.* *Col. ii. 10.* who is preach-

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that your sins have been condemn'd in the flesh of *Jesus Christ*, more than 1700 years ago, (for it is said, he was manifest in the flesh to take away sin, 1 *John* 3. 5.) and that when he hung upon the cross, he there bare your sins in his

ad unto us as the gift of God, Isa. ix. 6. John iii. 16. vi. 32, 33, 35, to the 47, 48, 51, 57, and our saviour or salvation, Luke ii. 11. 30. He that receiveth Christ receiveth his compleat salvation in him. He that rejects him, rejects his whole and only salvation; for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. 1 Cor. vi. 11.—Therefore (saith Luther) when I feel remorse and sting of conscience for sin, I behold that brazen serpent Christ hanging upon the cross, there I find another sin against my sin, which accuseth and devour-eth me: now this other sin, namely, in the flesh of Christ, which taketh away the sins of the world, is Almighty, it condemneth and swalloweth up my sin; so my sin is condemned by sin, that is, by Christ crucified, who is made sin for us, that we might be made the righteousness of God in him. These things be not done by the law or works, but by Christ crucified, upon whose shoulders lie all the evils and miseries of mankind, the law, sin, death, the devil and hell, and all these do die in him; for by his death he hath killed them. But we must receive this benefit of Christ with a sure faith; for like as neither the law or any work thereof is offered unto us, but Christ alone, so nothing is required of us but faith alone, whereby we apprehend Christ, and believe that our sins and our death are condemned and abolished in the sin and death of Christ.

By this we may plainly see, that there is nothing here for us to do, only it belongeth unto us to hear that these things have been wrought and done in this sort, and by faith to apprehend the same: Now when I have thus apprehended Christ by faith, and through him am dead to the law, justified from sin, delivered from death, the devil and hell, then I do good works, I love God, I give thanks to him, I exercise charity towards my neighbour: This is our divinity, which seemeth strange and marvellous, or rather foolish to carnal reason. Luther on the Galatians, Chap. 2. v. 19.

his own body on the tree, 1 Pet. 2. 24. He (tho' he knew no sin) yet was he made sin for you, that so you, a sinner, (who have no righteousness) might be made the righteousness of God in him, 2 Cor. 5. 21. And when he hung upon the cross, he hung there (b) as the very thief, as the very murderer, and the law finding your sins upon him, and

(b) And this no doubt (saith Luther) all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, adulterer, thief, rebel and blasphemer, that ever was or could be in all the world; for he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sin, but a sinner which bath and carrieth the sin of Paul, who was a blasphemer, an oppressor and a persecutor, of Peter which denied Christ, of David which was an adulterer, a murderer, and caused the Gentiles to blaspheme the name of the Lord; and briefly, which bath and beareth the sins of all men in his body, not that he himself committed them, but for that he received them, being committed or done of us, and laid them upon his own body, that he might make satisfaction for them with his own blood.

But some man will say, it is very absurd and slanderous to call the son of God a cursed sinner; I answer, if thou wilt deny him to be a sinner and accursed, deny also that he was crucified and died; for is it less absurd to say, that the Son of God (as our faith confesseth and believeth) was crucified, and suffered the pains of sin and death, than to say that he is a sinner and accursed? These words of Paul are not spoken in vain; Christ was made a curse for us, Gal. iii. 13. God made Christ, which knew no sin, to become sin for us, that we in him might be made the righteousness of God, 2 Cor. v. 21.

After the same manner John the Baptist calleth him the lamb of God which taketh away the sins of the world, John i. 29. He verily is innocent, because he is the unspotted and undefiled lamb of God; but because he beareth the sins of the world, his innocency is turked with the sins and ~~and~~ of the whole world; whatsoever sins I,
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and finding him to be a person able to pay the debt, took full satisfaction at his hands for them all, yea it did not let him go till he had paid the utmost mite; and thus he is become the end of the law for righteousness to every one that believeth, *Rom. 10. 4.* and thus he has finish'd your transgressions, made an end of your sins, made reconciliation for iniquity, and has brought in everlasting righteousness, *Dan. 9. 24.* And now let me tell you, that
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thou, and we all have done or shall do hereafter, they are Christ's own sins as verily as if he himself had done them. To be brief, our sins must needs become Christ's own sin, or else we shall perish for ever. This true knowledge of Christ which Paul and the prophets have most plainly deliver'd unto us, the wicked sophisters have darkned and defaced.

Isa. in the 53d chapter, speaketh thus of Christ; God, saith he, laid the Iniquity of us all upon him. We must not make these words less than they are, but have them in their own proper signification; for God dallieth not in the words of the prophet, but speaketh earnestly and of great love, to wit, that Christ, this Lamb of God should bear the sins of us all; but what is it to bear? The sophisters answer, to be punished, Very well; but wherefore is Christ punished? is it not because he hath sin and beareth sin? Now that Christ hath sin, the Holy Ghost witnesseth in the 40th Psalm, My sins have taken such hold of me, that I am not able to look up, yea they are more in number than the hairs of mine head. In this Psalm, and certain others, the Holy Ghost speaketh in the person of Christ, and in plain words witnesseth that he had sins, for this testimony is not the voice of an innocent, but of a suffering Christ, which took upon him to bear the person of all sinners, and therefore was made guilty of the sins of the whole world.

Hereby it appeareth that the doctrine of the gospel, (which of all others is most sweet and full of singular consolation) speaketh nothing of our works, or of the works of the law, but of the inestimable mercy and love of God towards us most wretched and miserable sinners, to wit, that

God (who it's likely you have hard thoughts of, and think he is angry with you) is reconciled to you by the death of his son, 2 Cor. 5. 19. God can be just now, and yet the justifier of him that believeth in *Jesus*, Rom. 3. 26. hear you the word of the Lord, which says, I, even I am he that blotteth out your transgressions for my own name's sake, and will not remember your sins, *Isa.* 43. 25. and tho' your sins are as scarlet, they shall be white as snow, tho' they are red like crimson, they shall be as wool, *Isa.* 1. 18. I know of nothing that you need to be afraid of but your sins, and even them you need not fear, when you see that as far as the east is from the west, so far hath he remov'd your transgressions from you, *Psal.* 103. 12. — Are these my words, or are they the words of the living God, yea verily they are the words of him that cannot lie, and if you search the scriptures, you'll find these things are so; I should not dare to say these things, unless the word of God had said so; how shall one man know the mind of another, but by the words he speaks, so how shall you know the mind of God, but by the words he speaks to you, 2 Cor. 2. 13, 16. Oh! but say you, I am afraid to believe these things, it seems too good news to be true, and alas it comes too late; indeed it is good news, but it is as true as it is good, and let me tell you, if it came to you at the place of execution, so you did but

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that our most merciful father seeing us to be oppressed and overwhelmed with the curse of the law, and so to be holden under the same, that we could never be delivered from it by our own power, sent his only Son into the world, and laid upon him all the sins of all men, saying be thou Peter that denier, Paul that persecutor, blasphemer, and cruel oppressor, David that adulterer; that sinner which did eat the Apple in Paradise, that thief which hanged upon the cross, and briefly be thou the person which hath committed the sins of all men, see therefore that thou pay and satisfy for them. Here now cometh the law and saith, I find him a sinner, and that such a one as hath taken upon him the sins of all men, and I see no sins else but in him, therefore let him die upon the cross, and so

(c) believe the word of God to be true, it would be time enough : So little does the Lord want any of your works towards your salvation, *Luke 23. 42, 43.* he, the Lord *Jesus Christ* has trodden the wine-press of his father's wrath alone, when of the people there were none with him, *Isa. 63. 3.* and therefore it is fitting that he should that he should have all the glory of our salvation; would you be certainly sure of your salvation, what greater assurance can you have than the word of God which cannot lie, *1 John 5. 20. Heb. 6. 18.* Let your heart then sit down satisfied with the word of God, and say, by this word will I stand or fall, and if I perish, I will perish trusting in his word, and if I am saved, then is the word of the Lord true, if I am not saved, then has his word fail'd me, and God is found a liar. No doubt but the devil, and your own heart will be busy, and raise a thousand objections in your heart against the truth of God, and therefore I say, hold fast the word of God, which testifies, that he has put away your sins by the sacrifice of himself, *Heb. 9. 26.* Did salvation come by works, then none can speak a word of comfort to such a wretch as you, and persons could never be certainly sure of their salvation, and especially you, for you have

he setteth upon him and killeth him. Now sin being vanquished, and death abolish'd by this one man, God would see nothing else in the whole world if it did believe, but a mere cleansing and righteousness. Luther on the Galatians, Chap. 3. ver. 13.

(c) *We are made partakers of Christ (according to the scriptures) by receiving him upon the credit of the word of the gospel, as the free gift of God unto us, John i. 12. and therefore there is no danger of mistake or a false assurance this way, Isa. xxxv. 9. Neither can this faith be reckon'd a condition of salvation, but it is that whereby we partake of a compleat salvation in Christ Jesus, without condition, and thus seeing ourselves with Paul crucified with Christ, Gal. ii. 20. and saved in his salvation, we live to the glory of him that hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, &c. Tim i. 9. 10.*

no works, neither is there time for any works to be done by you, therefore, says the scripture, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, *Rom. 4. 16.* And hast thou no works, but art thou an ungodly wretch, hear then the word of the Lord; to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted to him for righteousness, *Rom. 4. 5.* Again the apostle *Paul* says, so then we conclude that a man is justified by faith, without the deeds of the law, *Rom. 3. 28.* again says the scripture, blessed is the man to whom the Lord imputeth righteousness without works, saying, blessed is the man whose iniquity is forgiven, and whose sins are covered, blessed is the man to whom the Lord will not impute sin, *Rom. 4. 6, 7, 8.* believe then his word, and let your heart take comfort in it, and say, (by faith receiving his gift of righteousness) I am the blessed man to whom the Lord imputeth righteousness without works, I am the blessed man whose iniquity is forgiven, and whose sins are cover'd, I am the blessed man to whom the Lord will not impute sin; 'tis true I am a murderer, 'tis true I am a thief, but it is also true, that the Lord does not impute these sins unto me, he having long ago imputed them, and lain them on *Jesus Christ*, *Isa. 53. 6.* and he having fully satisfied for them, I am let go free, and thus my sins, which are many, are forgiven me, for he was deliver'd for my offences, and rais'd again for my justification, *Rom. 4. 25.* If the devil should tempt you to despair of your salvation, by bringing to remembrance the greatness of your sins, and aggravating them, telling you, that tho' there is forgiveness for common sins, yet there is not forgiveness for such sins as yours are, answer him thus, and say, Satan I regard thee not, for thou art a lyar, I'll regard the word of God, which says, the blood of *Jesus Christ* cleanseth from all sin, *1 John 1. 7.* and tho' thou thinkest to terrify me to desperation, by bringing to my remembrance the greatness of my sins, yet thou shalt not have thine end, for thou dost but put me in mind of the great love of my Saviour, who has shed his blood to wash them all away; and the greater my sins are, the greater I see his love, who has died

eied to put them away. My dear friend, I am a witness of the things I write, and what tho' you may'nt have one friend in all the world, yet let me tell you the Lord *Jesus Christ* is your friend, insomuch that he has come to seek and to save you who are lost, *Matt.* 18. 11. and it is a faithful saying, and worthy of all acceptance, and of yours in particular, that *Jesus Christ* came into the world to save the chief of sinners, *1 Tim.* 1. 15. And pray now what have you to fear, death, no, for the sting which is sin, is taken away. *1 Cor.* 15. 56, 57. Shall you fear the law of God, no, for it is written, that he hath blotted out the hand-writing of ordinances which was against us, and has nail'd it to his cross, *Col.* 2. 14, 15. he having himself fulfill'd the law, *Matt.* 5. 17. which curs'd us to eternal death for the breach thereof, he has taken it like an old bill that has been paid in full, and put in on the file, and thus are we deliver'd from all curse and condemnation. My dear friend, hold fast the word of God which, is the word of your salvation, and then think of nothing but how happy you shall be with *Jesus Christ* in glory, on *Friday* next; and when the morning comes, say, to day shall I be with *Christ* in paradise, who more fit to join the company above in the song of the lamb, saying, worthy is the lamb that was slain, for he hath redeemed me to God by his own blood, *Rev.* v. 9. than such a vile sinner as yourself; may the Lord himself make these his own words effectual to your soul's everlasting rest and comfort, and may you receive it, not as the word of man, but as it is indeed the word of God, *1 Thes.* ii. 13. and so shall you have the knowledge of your salvation in the remission of your sins, *Luke* i. 77. and be justified freely by the grace of God through the redemption which is in *Jesus Christ*, *Rom.* iii. 24. and shall know assuredly, that the moment you are dissolv'd you shall be with *Jesus*, the moment you are absent from the body you shall be present with the Lord, *2 Cor.* v. 8. and I am sure you'll not be against dying, but will have a desire rather to depart and to be with *Christ*, which is far better, *Phil.* i. 23. You need not be afraid to go and appear before God, for *Jesus Christ* will there appear in your behalf,

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and shew the holes in his hands and his side, and will say, see here my father, for whom did I receive these wounds, was it not for thieves, was it not for murderers, was it not for publicans and harlots. His blood will speak better things for you than the blood of your late mistress, *Heb. xii. 24.* for that cries for vengeance, but his blood cries for pardon: And let me tell you, that when his blood speaks, it is so loud a voice that it drowns every other voice, and nothing else can be heard by the lord when that speaks, 'tis his blood which cleanseth from all sin, *John i. 7.* I would say much more would my paper permit it, but may what I have said suffice to your everlasting joy.

Yours,

R. F. i. e. ROBERT FOWLER.

The Ordinary of *Newgate* has made mention of this letter in the dying speech, in such a manner, as I think ought to be taken notice of; he has stamp't the title of *Methodist* upon the author of the letter, but in this he happens to be mistaken, it being sent by a member of a congregational church of *Christ*, meeting at the places specified in the title, and his being so forward to tell more than he knows, or is true, serves only to discredit the rest of his relation as to this matter. — And I am sorry, that tho' the Ordinary knew no better, that the Dissenting-Minister had no more understanding, than to set the young man to repentance (according to the popish, or heathenish notion) before faith in the blood of *Christ*. — The scriptural call to repentance is after this manner, *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, return unto me for I have redeem'd thee, Isa. 44. 22.* and to all those who return not unto God upon this consideration, that they are redeemed, that their sins have been blotted out in the person of *Christ*, our Saviour faith, (notwithstanding the esteem they may bear in their own, or other's eyes, on account of their sincerity, zeal, godliness, &c.) *Except ye repent,*
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ye shall all likewise perish, Luke 13. 3. for whatsoever is not of faith (however esteem'd of men, yet before God) is sin, Rom. 14. 23.

As for the carnal inference, mention'd in the dying speech, "A man need be under no dread of what he does, &c." that believes according to the scriptures in this point. It is plain from the instances of this young man, and the daily practices of the world, that the ignorance or disbelief of this truth, is attended with no better consequences in life and conversation, than is falsely charged to be the consequences of the belief of it; but on the contrary, we who have believed, knowing by experience (and not by fancy) what the belief of it leads us to, can say we have never been once tempted to commit one sin from the belief of it, but, on the contrary, have been taught, and powerfully inclined therefrom, to deny ungodliness and worldly lusts, and live soberly, godly, and righteously in this present world, *Titus 2. 12.*

— *Vainly some first would wash themselves, and then
Address the fountain to be wash'd more clean.*

— *O sinners search the house, and see the thief,
That spoils the Saviour's crown, thy soul's relief,
The hid, but heinous sin of UNBELIEF.* }

Erskine's Gospel-Sonnets, p. 17.

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